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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI.

JACKSON, MISS., July 17, 1924

NEW SERIES  
VOLUME XXVI, No. 2

Mr. Alton Pierce was ordained to the ministry by Pleasant Hill Church, Copiah County, June 29th. See account of ordination on another page.

Every now and then it becomes necessary for every editor to remark that articles by people who do not let us know their names cannot be published. We are not bush-whackers and guerrillas.

Pastor E. L. Wesson resigns at Holly Springs to rest awhile. The chapters of his life would make an inspiring book of sacrifice and service. May the Lord strengthen and use him in some way graciously while he recovers strength.

Pastor J. M. Spikes rejoices in the dedication of the new building of Spring Hill Church in Zion Association. Brother Eli Harden, the oldest deacon, gave a brief history of the church. Brother J. W. Hicks delivered a masterly address on "The Church That Jesus Built." Brother J. W. Eidsen preached the dedication sermon.

We have never in the twelve years' connection with the paper received so many letters of commendation from the brotherhood on the character of the paper. We thank all who have written and spoken so kindly. Of course it will be impossible to answer all the letters of this kind received, and it would hardly be fitting to publish them. But we deeply appreciate them.

One of the Negro revival songs goes:

"I told you once,  
I told you twice,  
You can't go to heaven  
Shootin' dice."

That's plain singing with no frills. If the Gospel can't be put squarely against a man's sin, it isn't worth handling; and there are some sins walking about in broadcloth and hiding under seal-skin sacks beside which crap-shooting is rather religious.—New York Christian Advocate.

The Democratic National Convention dragged its weary length through two weeks. Almost half of the delegates voted from day to day for McAdoo. About one-third voted for Smith. At last it became evident that neither of these could be nominated and the delegates turned to J. W. Davis of West Virginia and New York. He is a son of a Confederate soldier and was Ambassador in London during a part of Mr. Wilson's administration. The nomination for the Vice-Presidency goes to Mr. Bryan of Nebraska, brother of William Jennings Bryan.

The Rev. Jesse C. Owen, D.D., Ph.D., pastor of the First Baptist Church at Fulton, has resigned, effective July 1st, to accept a call to the Fifteenth Avenue Baptist Church at Meridian, Mississippi, beginning his work there on July 15th. He has been in Fulton for three years, coming from Franklin, North Carolina. For ten years he was a missionary in China, and for six years a Home Board evangelist. During the Reinforcement Campaign in Missouri, he was general director for the state. He is a strong preacher and formed a wide acquaintanceship in Missouri during his service in this state. His wife, who was for sixteen years a missionary in China, is a Christian worker of rare experience and ability.—Howard B. Lang.

## BAPTIST ENCAMPMENT

We are writing you regarding the Mississippi Baptist Assembly, which meets at the Gulf Coast Military Academy, Gulfport, Mississippi, August 1-8. Programs and advertisements of this assembly have been sent out from Mr. J. E. Byrd's office in Jackson, but the Gulf Coast Military Academy is asking you to read this letter to your school, so that every one who comes may fully understand our plan.

We have barracks well screened and people will sleep on cots on the sleeping porches, separate buildings being provided for ladies and gentlemen. Each individual will have his own bed but three people will use one room in which to dress, etc. We have a limited number of tents and can furnish tents and cots if people prefer to tent instead of staying in the barracks. The rate for the barracks for board and lodging is \$1.75 per day for each individual. If a family comes and occupies places in the barracks, the rate will be \$1.00 for children from five to ten years of age. If a family desires to stay in a tent, we can furnish tent and cots and the rate will be \$1.00 a day for children from five to ten and \$1.50 for grown-ups. This of course includes board in the regular dining room. All people who attend this assembly will furnish bed linens and towels.

We are very much interested in making this assembly a great success, and we are giving it our personal attention. The young people who come will be offered privileges of the campus for all kinds of games and our piers for bathing. They will also have the privilege of fishing and boating. The regulations for these sports, however, will be governed by the rules of the assembly, and we will do our best to see that all have a good time.

Please write the Gulf Coast Military Academy for reservations at once.

Yours very truly,  
—Gulf Coast Military Academy.

Dr. Crutcher will assist in a meeting at Pica-yune beginning July 20th and Pastor Estes asks that you join him in prayer.

Now they tell us that mummies of Chinese princes have been discovered in Tibet which are twice as old as that of King Tut Ank Ahmen.

Large congregations wait on the ministry of the First Church, Gulfport, Miss. An unusually large number of tourists and visitors as well as local people are in attendance and the church is united, happy and hopeful as to the outlook.

Gen. Grant in his autobiography clearly intimates that if the Southern soldier had known how badly scared his soldiers were in some battles, they would have run them off the field. And vice versa and the same, as Samantha says—We've been thinking that if the people in other denominations realized how some of our Baptist people tremble in their boots every time one of their number announces a Baptist program, or preaches a Baptist doctrine, these folks of other denominations would say "Boo" and scare these poor trembling saints into a conniption fit. We hope this cowardice will not be discovered, or that our dear timid souls may get over their fright.

Honest Injun, The Baptist Record would look much more interesting with something from your church in it.

Secretary D. M. Nelson is spending part of the summer at the University of Indiana in work for his doctor's degree.

Dr. W. A. Hewitt assisted Pastor J. B. Quin in a meeting at Prentiss. The church was edified and fifteen were added.

Our sincere sympathy is with Dr. J. E. Dean of the Baptist Bible Institute, whose wife was killed by the accidental discharge of a gun.

Dr. W. A. McComb, pastor Gulfport, First Church, will be with Pastor Holcomb in a meeting at Eastabuchie July 14th to 18th. This is the church that ordained Dr. McComb to the ministry when he was a student in Mississippi College.

The Baptist Courier is exposing the teaching of the Y. M. C. A. secretary of Greenville, S. C., which is said to be undermining faith in Christ and the Bible. The fight is on and there is no doubt of the issue. People are going to require to know what sort of teaching our young people are receiving.

Brother A. C. Parker of Clinton had a good meeting and baptized several people at Science Hill on Big Black. He went this week to a community in Yazoo County without a church for another meeting. Here is genuine mission work, and he didn't wait for somebody to send him.

In the great meeting in San Antonio Dr. J. Frank Norris preached a week on Hell, a week on Roman Catholicism, a week on the Holy Spirit, three times on Baptism, twice on the Lord's Supper, and many other Baptist doctrines. My! but this would scare some baptists to death. Please spell it with a little b, Mr. Printer.

A good friend sends a report of a sermon preached by Gypsy Smith in Greenwood, Miss., on the same text as the sermon preached in Memphis, of which there was a criticism by Rev. W. A. Sullivan in a recent Baptist Record. This is sent and published in the interest of Dr. Smith, and we are glad to give it a prominent place. This sermon was also reported in the Commercial Appeal, from Greenwood. The Baptist Record has no other desire than to be absolutely fair to every person and every interest in the kingdom of God. The paper is wide open to anybody who can speak in a Christian spirit and helpfully to the work, in brief space.

How a whole community of evangelical Christian people can go serenely on their way, having their boys taught things wholly subversive of the Bible, and they know apparently nothing about it, is shown in the case at Greenville, S. C., where a Y. M. C. A. Secretary for five years has taught his book, "Jesus and the Young Man of Today", absolutely denying the miraculous in the life of Jesus, and the folks didn't know it till an evangelist came along and told them. Those who scoff at the "heresy hunter" might spend some time investigating what is going on. But Editor Cody of the Baptist Courier has turned his guns on the Secretary and there'll be a cleaning up.



## BOOKS

## The Supernatural Jesus.

For several reasons this is a worthwhile book, one that will be immensely helpful to every reader. It is on the greatest theme in the world. It is one that deals with a question which is being discussed as it has not been for generations—The nature of Jesus Christ. It is by a man who occupies the most prominent position among the Southern Baptists, president of the Convention. But more than these things he is a clear thinker, an independent student, a forceful speaker and writer, a man in love with the truth and devoted to the preaching of it.

Moreover the author Dr. Geo. W. McDaenl, approaches the subject from the proper angle, the only point of approach that is according to common sense, sound philosophy and true investigation. He answers the question as to who Jesus is by the testimony of those who knew him. He gives a portrait of him that is found in each of the gospels, Matthew, Mark, Luke, and John. Then he sums up the estimate and testimony of Paul. Then he gives a separate chapter on the Virgin Birth, another on the Diety of Christ, etc. The discussion is the most satisfying and complete that we have seen. The Sunday School Board is to be commended for the work it has done in this book.

## Christianity at the Cross Roads.

We have taken time to read this new book by Dr. E. Y. Mullins with deliberation. Indeed one cannot read it profitably any other way. It is like Peter said about some of Paul's writings that there were some things hard to be understood. The rest of the quotation will hardly fit, for the ignorant, will hardly read it. It is somewhat like the "battle above the clouds" at Chattanooga, for it is fought in a rather rarified atmosphere. But Dr. Mullins is at home in the heights and meets the opponents of evangelical Christianity in their own territory. There is a small but important class of readers and thinkers who will follow the argument in this trackless blue and we hope they will be profited and the erring will be won. Dr. Mullins is happy in defining the issue and in stating the rights of religion. He shows that religion has its own sphere, its own facts and its own method as distinct from science or philosophy. He shows that the Christian religion holds its own in historical criticism, in comparative religion. He shows that we have the Christ of Experience and the Jesus of the New Testament, and closes with chapters on Jesus in the larger spiritual life of the world and in Christian history. We repeat that the battles of Christianity today are being fought some distance from where the ordinary man lives, but to some people they are very real battles and this book will help that kind of a man. In the earlier chapters of the book your breathing may be heavy in the rare mountain air, but in the closing chapters the foot hills and valleys are fed with the mountain rills, and fertilized and irrigated till they are fruitful in spiritual lessons, verdant and fresh as springtime. The book is published by the Sunday School Board—Price \$1.75 net.

## Seven Questions in Dispute.

The perennial interest in the essential Christian teaching is shown in the almost flood of books and other literature on this line. This book is another by William Jennings Bryan, defender of the faith, with a far better right to the title than Henry VIII and his successors. It is made of a series of popular and forceful lectures on The Inspiration of the Bible, The Blood Atonement, The Bodily Resurrection of Jesus, The Miracles of Our Lord, and The Origin of Man. They are just the subjects that the average Christians ought to study and many of them are studying. The treatment is non-technical, by a layman, prominent in the life of the world, and lectures can be understood. Fleming H. Revell is the publisher. \$1.25 net.

## The Pastor's Manual

This book will be of interest to our readers because it was written by an ex-Mississippian, Dr. J. R. Hobbs, now pastor of First Church, Birmingham. It will be interesting to preachers everywhere, particularly young preachers, because it gives many suggestions about the conduct of various forms of services and of business in the church. A hundred pages are devoted to models for funeral services. More than sixty pages give suggested marriage ceremonies and other practical ideas about weddings. Then there is given direction about organizing a church, church covenant, articles of faith, officers of the church with their duties outlined. A section is given to the organization of the church for work; and the ordinances of the church, laying corner stones and dedication of church buildings. It is published by the Sunday School Board, and is one of the completest manuals of this kind we have ever seen.

## A Layman's Confession of Faith

A very readable and wholesome book is "A Layman's Confession of Faith" by P. Whitwell Wilson, and published by Revell at \$1.50. For two reasons it is unconventional, breezy, and interesting. One is that it was written by a newspaper reporter whose style is fresh; the other is that it is by a layman on intensely vital religious subjects. He learned from experience, from reasoning and from study of the Bible and present day religious literature. Naturally, you will not agree with everything he says, but you will be interested in it all and find many good things in it. It is refreshing to see what a layman has to say about Who is Christ, What is a Church, Is the Bible Inspired, Did Miracles Occur, How Was Christ Born, Can Christ Save, Can Christians Earn a Living, Does Science Upset Faith, and other intensely practical matters. Mr. Wilson is well known by his other books, The Christ We Forget, The Vision We Forget, etc. We find this a good book to recommend.

## Sermons on Books of the Bible

The Sunday School Board has done well to publish this volume of sermons by Dr. W. W. Hamilton, now pastor of the St. Charles Avenue in New Orleans. Dr. Hamilton was for several years the head of the department of Evangelism of the Home Board, but what is more than that he is a great evangelistic preacher, with a love for God's word and a passion for souls. These sermons were preached in his own pulpit and were commended by very competent judges. Each sermon takes a book in the Bible and undertakes to condense its message and apply it. There are eighteen of them covering the historical books of the Old Testament. We hope this volume may be followed by others on the remaining books of the Bible. Its price is \$1.75 net.

## Preparation to Meet God

This volume by Dr. Raleigh Wright is not made up of sermons, but a series of lectures wrought out in a useful ministry, mostly while the author was an evangelist of the Home Board. It consists of four parts, the first being a discussion of sin and salvation. The second treats of the form of baptism. The third discusses the design of baptism; and the fourth presents the memorial supper. The author says truly that there is a growing laxity in doctrinal preaching and a growing sentimentalism, even among Baptists that one church is as good as another—Therefore this book. We sincerely hope that it will have a wide circulation, and it is sure to have a wholesome effect wherever it is read. It is published by the Baptist Sunday School Board.

## FOR INFORMATION

B. D. Gray, Corresponding Secretary

In response to inquiries as to whether Mr. J. W. Jelks is connected as singer with the Evangelistic Department of the Home Mission Board, I would say that he is not and has not been since December 1, 1923.

## CHRISTIANITY AT THE CROSS ROADS

In his recent book, Christianity At The Cross Roads, President Mullins makes a contribution of more than ordinary value to the much discussed question of the Natural vs. the Supernatural in religion. He shows conclusively that anti-supernaturalism is the real issue involved in the controversy. By his clear thinking and his concise statement he does much to clarify the atmosphere. It is needless here to call attention to the fact that Dr. Mullins does well whatever he undertakes.

In this discussion he knows his ground and that of the opposition. His acquaintance with the literature of the subject is extensive and clothes his deliverances with a degree of authority that is satisfying to the unprejudiced reader.

He defines the fundamental issues as to the facts, the rights, and the causes, involved with a grasp that is convincing in its clearness and scope. He knows the modern mind and approaches the questions at issue with a fairness that compels respect.

At times his argumentation may seem a bit obtuse to the average reader and his terminology somewhat foreign to the layman, but this is due to the nature of the subject and to the fact that he must meet his antagonists on their own ground. When he invades the realm of the scientist, the philosopher, the student of historical criticism or of comparative religion, he must know their language and be at home in their modes of expression.

Whether he approaches the subject from the viewpoint of science, history, philosophy, sociology, criticism, revelation, comparative religion, or Christian experience, he finds in the Christ of the Gospels the irreducible Power which defies explanation on any other than a supernatural basis. To him this Wonder-working, Atoning, Human-Divine Christ is central in all life and is worthy of all acceptance.

So far as this writer is able to judge Dr. Mullins has dealt the most staggering blow that has yet been dealt to this modern anti-Christ. If there are those who have been alarmed at the onslaughts of modernism in undermining the faith of our people, let them rejoice in the defence which our great Baptist scholar has made for the faith once for all delivered to the saints. He gives us a new vision of the world-conquering Christ, the Son of God and our Saviour. Let us thank God and take courage.

This book, "Christianity At the Cross Roads", may be had by ordering through the Baptist Book Store, Jackson, Mississippi.

—W. F. Yarborough.

Hattiesburg, Miss.

## RECEIPTS OF FOREIGN MISSION BOARD TO JULY 1

|                      | 1924      | 1923      |
|----------------------|-----------|-----------|
| Alabama              | 3,972.65  | 2,126.93  |
| Arkansas             | 100.00    | 2,011.96  |
| District of Columbia | 1,831.80  | 633.33    |
| Florida              | 2,225.79  | 1,131.26  |
| Georgia              | 6,911.10  | 3,168.90  |
| Illinois             | 100.00    |           |
| Kentucky             | 16,093.94 |           |
| Louisiana            | 2,007.82  | 824.48    |
| Maryland             | 4,010.00  | 2,180.90  |
| Mississippi          | 6,204.03  | 1,176.73  |
| Missouri             | 9,902.02  |           |
| New Mexico           | 200.00    |           |
| North Carolina       | 266.66    | 4,943.26  |
| Oklahoma             | 1,599.50  | 1,151.23  |
| South Carolina       | 1,064.50  | 1,500.00  |
| Tennessee            | 10,543.00 | 4,005.90  |
| Texas                | 17,614.85 | 40.00     |
| Virginia             | 142.28    | 132.97    |
|                      | 84,789.94 | 25,024.85 |



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THE SUNDAY SCHOOL BOARD  
COMING TO ITS OWN

By J. F. Love

Perhaps the greatest weakness and peril of the South and of Southern Baptists has been that for generations the North and not the South has, for the most part, produced and published the books which have furnished reading and libraries to our Southern people. We would pay all due tribute to the North for all good literature which has enriched the life of our people, but it has for some time become evident to thoughtful observers that, with a few honorable exceptions, the publishing houses of the North threaten the South and the whole country with peril. This applies in particular to the religious life of the South. If the social and Christian truth which are commonly held among the majority of Southern people are to be perpetuated in the generations following, capable Southern writers must be encouraged to produce books which embody these ideals and this view of truth, and some great publishing agency among us must furnish a far larger per cent of the books which enter the libraries of our people.

Some of us have coveted for the Sunday School Board at Nashville this place of honor and service and have, whenever opportunity has been given us, encouraged the strengthening of the Book Publishing Department by this Board.

Now comes to my desk seven volumes bearing the imprint of the Sunday School Board, and each with a content which must surely enrich the life of our people.

1. **The Supernatural Jesus**, by Dr. Geo. W. McDaniel, Pastor First Baptist Church, Richmond, Virginia, is a vital book which grips with a sure and strong message the agitated mind of this hour. If you want a book which deals with the fundamentals of our Christian message, get this volume. Herbert Spencer said that the acme of good style in speakers and writers is economy of attention in the hearer and reader. Dr. McDaniel fulfills this law. In this book he discusses profound questions without being obscure; deep questions without muddling the discussion.

2. **Christianity at the Crossroads**, by Dr. E. Y. Mullins. This, like Dr. McDaniel's book, deals with questions which vex the modern mind and enters the arena where the truth of the gospel is contested. Those who have read the advance chapters in some of the denominational papers will wish to have for permanent reference and use this discussion which deals with questions of religious truth at the point where discussion of these is at the present moment pivoted.

3. **Preparation to Meet God**. Here is a little book by Dr. Raleigh Wright, a man experienced in the finest of all arts, that of soul winning, and the nurture of the new life in young converts. There is need for this book in the religious literature which proposes to serve this generation and secure for the next the benefits of sound views of Christian truth and life.

4. **The Pastor's Manual**, by Dr. J. R. Hobbs. Dr. Hobbs has rendered a distinct service to his brother pastors by bringing together in this handy manual experiences which he has gathered in a successful pastoral experience. There is scarcely a week in the pastor's life when he does not need just such help as is made available in this book.

5. **The Christ of the Logia**, by Dr. A. T. Robertson. Could there be a more pertinent religious question than this: "What think ye of Christ?" Could there be found anywhere a writer who had qualifications superior to Dr. Robertson to furnish a satisfactory answer to that question? Dr. Robertson brings to the discussion of his theme all the wealth of learning which has made him famous among the scholars, and the book is characterized by that trenchant style which has made him a welcome speaker and writer among the common people everywhere.

6. **The Successful Sunday School at Work**, by C. S. Leavell. Here is a fresh and informing discussion by a young man upon an institution

which lies at the heart of church life and constitutes the spring from which much of the life of most churches issue. Preachers and teachers will consult this book for suggestions in the conduct of Sunday Schools which shall effectually meet the problems of this phase of Christian activity.

7. **Home Letters from China**, by Missionary Gordon Poteat. This is Dr. Poteat's second venture in authorship. A Great Heart of the South has had a wide reading. It gave the outline and the true color of a young North Carolina missionary who in the eager pursuit of his missionary calling found his early promotion to fields of larger service. In Home Letters From China the author takes the reader into familiar journeys and situations in China which will give many readers a new and larger information concerning things Chinese and things missionary. The writer of these lines is gratified that this missionary book has found its place in this library of seven books which the Sunday School Board is just now putting on the market. Our observation of religious libraries and book reviews force the fact upon us that missionary literature is sadly at, disappointedly disproportion to the many current volumes which discuss other phases of Christian truth, life and activity. Missionary literature held the largest place in the reading of the Christians of the first century, and first century Christianity will never flourish without missionary literature.

This paper is not meant to be a review of these books, but a recognition of them and a commendation of the Sunday School Board for setting itself to the vital needs of our Southern religious life in the rapid enlargement of its Book Publishing business, and in the quality of this contribution of seven books to the needs of our people at this crucial hour in religious discussion. They are needed in all the libraries of the South, individual, church and public.

WHAT IS THE MATTER WITH OUR  
SCHOOLS—AND WHAT IS THE  
REMEDY?

Number 6

I think I have made it clear in preceding articles that our High Schools and Colleges are missing many of the ESSENTIAL FUNDAMENTALS of education—and that is what is the matter with them.

In this I want to point out TWO of these fundamentals, and suggest a remedy.

Here are the TWO fundamentals:

1. A love for work, and a knowledge of how to do it so as to make it most pleasant and profitable to the doer.

By work I mean productive industry—a personal effort which brings a profit to the doer.

2. A knowledge of the Manual, and a practice of the doctrines of Christianity.

The Manual of Christianity is that collection of good books called the Bible. By "a practice of the doctrines of Christianity" I mean the teaching of people to be obedient to God's laws, as set out in the Bible.

Of these TWO fundamentals probably the latter is the more important, hence I place it first in discussion.

There are two ways for our High Schools and Colleges to get this fundamental, first, to recognize the work now being done in our Sunday Schools, and to give each student credit for such work. Second, to have a four year course in the Bible in all High Schools and Colleges.

Whichever of these methods is pursued this knowledge and practice of Christianity should be required for graduation in all High Schools and Colleges. Christianity is the fundamental of all successful living, all right and rational living, and for our High Schools and Colleges to neglect to require it is to leave out the ONE FUNDAMENTAL of education, which is superior to, and more imperatively needed than all others.

Next to this I would put a love for work, and a knowledge of how to do it so as to bring the

greatest amount of pleasure and profit to the doer.

There is only one right way to teach any thing—that is to put the pupil to doing the thing.

"Do the THING, and you shall have the power", is a good old saying.

"We learn to do by doing" is another as wise and true.

"Work out your own salvation", is still another.

So, I conclude that every student in High School and College should be required to do profitable work right in school, and under the direction of an expert who will show the student just how to do the work so it will be both pleasant and profitable to the student.

In order to do this our High Schools and Colleges should be reorganized along the lines marked out by Antioch College. This old school, founded by Horace Mann, is now under the direction of a successful business man who is making of the college a successful business institution, just what every High School and College should be. In Antioch the proceeds of the business, the profits from each student's work, is used to pay his entire expenses in the school. This makes each student self-sustaining, a result highly desired.

It is the belief of the Business Manager—the President—that the plan will finally make the college itself self-sustaining—another very desirable result. Please give this more than a passing thought. Here is a plan already at work which would give us just the kind of education we want in this state—Let's see just what it accomplishes.

1. It will compel each student to earn a living for himself, while he is being "educated". This teaches him economic and financial independence—the ONE thing our state needs now above all other things—economic and financial independence.

2. It teaches this in a most delightful and fascinating way. The student sees work in its true light—the greatest blessing of all the world, and the ONLY producer of wealth.

3. It will compel each student to take such a school course as will place him in his life work at its close, and prepare him for this work—show him how to do it so as to get from it the most pleasure and profit.

4. It will relieve the parents and guardians of the expense entailed in trying to "give" their sons and daughters an "education"—and thus it will get out of our minds that false idea that "education" is something that can be "given" to another person.

5. It will remove the necessity of constantly "giving" large sums of money for the running expenses of the schools, and will enable us to better equip them as laboratories for young men and young women to make their start in the world in—Business Institutions, which show from their own success just how to make a business a going concern.

6. It will do away with the necessity of all "begging" for funds to "run" our schools.

7. It will make all our Colleges and High Schools places for training in two things—how to make a living—how to live.

It is positively pathetic to see High School graduates hunting just any kind of a "job", and not knowing what they are best fitted to do, or how to do any particular work which the world wants done. But it is far more pathetic to see College graduates in the same fix—not knowing where he fits, nor how to find employment suited to his tastes and his needs.

A rational course in High School will reasonably accomplish both these results—and a rational course in College will more effectively accomplish both.

But where can my son—or my daughter—get such a High School or College course?

If any one reading this knows of any such High School or College I will thank him to send me the name and post office—I want to know of all schools which are doing what Antioch College is doing.

—G. T. Howerton,



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD  
BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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100 words, and marriage notices of 25 words, inserted free. All  
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## THE BIGGER THE SINNER THE BETTER THE SAINT

Certainly some of the most outstanding men for great usefulness in the Kingdom of God have been those who before conversion were notoriously wicked. You may begin with Saul of Tarsus and come all the way down to the head of the Water Street Mission in New York. Some of the world's greatest evangelists and missionaries have been men who were rescued as brands from the burning; and made a flaming torch to show the way to God through Jesus Christ. The list does not need to be enumerated here; each one who is familiar with the Christian work of the past can make his own list. Paul speaks of himself as the chief of sinners; and thought of himself as one led as a captive at the chariot wheel of the victorious Christ, that Jesus might have living proof and demonstration of his great power in salvation.

There are two lessons we ought to get from the truth above spoken. First of all, there ought to be no limit set to the grace and power of Jesus in bringing salvation. Often in a meeting people speak of certain hardened sinners as hopeless. Christians sometimes turn away from them as if they were outside the pale of mercy and beyond the power of Christ. This is not only to do them wrong and leave them to perish, but it is to discount the love and power of God. Jesus came into the world to save sinners. This is his own testimony and that of all his apostles and evangelists. To cut off the great sinners from our prayers and efforts is to lose the best opportunity to demonstrate the saving grace of Christ. It may be worth more in some ways to save a child than to save an old sinner, for a life has been saved to the service of God. But in other ways it is worth more to save the worst man in the community, for it is a more impressive evidence of the power of God.

But there is a qualification needed in this statement that the biggest sinner makes the best saint. It is true that Jesus told Simon that the outcast woman who anointed his feet was better than Simon. But this is due not merely to the fact that she had been a greater sinner—That in and by itself will not make a man or woman the greatest saint—But the fact that she realized the enormity of her sin, and so appreciated better the magnitude of God's mercy in forgiveness. It was not merely the fact that she was a great sinner. It was rather that she knew something of the sinfulness of sin.

This was true of Paul also and of every sinner that has been saved. It is the estimate of sin that enables us properly to estimate the grace of God. And the realization of the greatness of his grace and mercy is the measure of our gratitude and love to him. This gratitude and love furnish not only the motive to the largest service, but they give character and quality to that service. Whatever is not born of such love will lack depth and permanence, and, what is more, it will lack the essential quality of Christian service.

We do not need to go any deeper in sin in order to know more fully the grace of God. We

need only to realize the enormity of our sins, and the awful perversity of our sinful hearts, in order that we may properly estimate the grace of God. We need to know what the Bible teaches about the sinfulness of man. We need to know what the Bible teaches about the holiness of God. And preachers need to preach these truths from the Bible. And we need to pray God to send his Holy Spirit to convict of sin, to turn on the light. For not until there is an awful realization of sin will there be a proper response to the Grace of God in Christ.

## LOAD AND BURDEN

To anybody who studies the Bible the fact is more and more evident that a real study of the Bible is the best paying investment of time and energy, that one can make. Much lies upon the surface of the Book, but much more under the surface. This is one of the many proofs of its divine origin. Many of the so-called contradictions of the Bible become very helpful and instructive paradoxes or comparisons. The words Load and Burden at the head of this article will furnish such a comparison which in the King James version appear as a contradiction.

In the last chapter of his letter to the Galatians Paul says, "Bear ye one another's burdens", and a few verses further on he says, according to the old version, "Each one shall bear his own burdens". Now such a statement of necessity sets you thinking, possibly to investigating. And then if you turn to the American revised Bible you will find that in the margin instead of saying each one shall bear his own burden, it is translated, "Each one shall bear his own load", which is a decided improvement and is a more accurate rendering. There is a distinction with a difference.

What is the difference between a load and a burden? It does not take a Solomon to see that. Last summer in driving out from Berlin to Pottsdam we passed many women and children who had been out in the forest gathering limbs that had fallen from the trees which they had bound into bundles and were carrying home on their shoulders or on their backs. The children had been provided each one with a load which he was taking home; but not a few women were carrying not simply a load, but had a great burden of wood under which they were bent, and their faces and forms showed the strain they were under. A child had a load and its mother had a burden.

Now Paul did not say that we are to bear one another's loads, but one another's burdens. He did not say, as the King James version puts it, "Each one shall bear his own burden", but he did say, "Each one shall bear his own load". This is not intended to be a study in words, but a study in Christian duty. A study of words is interesting and profitable, but not for its own sake. We must find out the truth which these words teach and the obligation which they impose.

Paul says, "Each one shall bear his own load". It is good for a man to carry a load. He will never be any account if he does not. One of the greatest perils of philanthropy and of Christian beneficence is the danger of helping somebody who doesn't need help. As much wisdom is needed in spending money as in making it. The dispensing of charity is a very great responsibility. You can do a young man no greater harm than to help him when he doesn't need help. It is ruinous to cultivate in people the habit of expecting help all the time. It takes away his independence, his manhood, his self respect, and reduces him to the rank of a mendicant, and a purposeless, spineless paralytic. There is hardly a worse thing a father can do for a son than to try to relieve him of work, of carrying his load in the world. Too much money supplied a boy in school is the shortest road to perdition. Nobody is any account till he gets under his life load and fills a man's place in the world's work. But a burden—that's different. Work is good

for everybody, but toil is wearing on the nerves, mind and soul. Some people seem to have more than their share of work. They are carrying heavy burdens. A load is every man's portion of life's work, but when you add fifty per cent to that it becomes a burden. Now when people have more than they can carry it is time to help them. And so Paul says, "Bear ye one another's burdens and so fulfill the Law of Christ". This may come by way of poverty; or it may be excessive labor; or it may be from a weakened constitution, physical or spiritual; or it may be from the fierce assaults of temptation. The way is open to help in any case.

These Galatians had been misled by Judaists who wanted them to be circumcised and keep the Law. Paul says, if you want to fulfill the Law, the Law of Christ, the rule that governed his life and which he prescribed for us, the way is open. Here it is, help somebody who needs it; take a little of the burden off some life that is weighed down.

## THE MARK OF THE BEAST

There are a whole lot of things in the book of Revelation that we don't understand; but some of these things that are hard to understand, strangely enough have helped us to understand some other things. For instance we don't understand all about those beasts, and we haven't deciphered all about the mark of the beast. But there's one thing said in connection with it that has a strange similarity to a present day situation. Maybe it has always had application and illustration in all the ages. Anyway it does today.

That is when it says, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead. And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name." This is a sort of boycott arrangement, a compelling of people to do your way by bringing pressure to bear on them, a kind of proscription of anybody who will not conform to your ideas or teaching or belong to your bunch. It has a wide variety of applications, but the principle is to substitute force or fear for conscience and loyalty to truth and righteousness.

Among the Protestant writers the beast of Revelation is often identified with the Roman Catholic Church which was a sort of successor to the Roman Empire. We don't know about that. We rather think that the figure of the beast is to embody a wrong principle, though this wrong principle may be embodied in a church or an institution.

Anyway the evil principle here spoken of has often been embodied in the Roman Catholic Church, which has not hesitated to use force and has more commonly exercised authority through fear. The greatest joke of the present decade is the effort of the Catholics to pose as the apostles of tolerance. The Ku Klux are not in it when it comes to torturing people with fear and using the methods of proscription.

But we didn't start out to talk about the people who exercise force or fear to carry on their purpose. We had in mind to say something about the man or woman who gets scared to death every time an emissary of the beast comes around to look in the palm of his hand or under his hat band to see if he has the proper number on him, that 666, whatever that is. And if he hasn't this mark of the beast, his name is Dennis or something worse.

Not long ago we heard of a town in which the Catholic priest had imported a Paulist "father" to deliver a series of lectures on "Why I Became a Catholic." The lectures were well attended and there was no protest or disturbance. But the Baptist pastor followed it by a series on "Why I Left the Catholics." Before it was over, business and professional men of his own church came to him and implored him to let up, as their business was threatened with ruin. It was bringing down the fury of the beast upon them. And



these men who did not have the mark of the beast were threatened with not being able to buy or sell because they "didn't have the name of the beast or the number of his name". What was a poor pastor to do?

Again after a great union meeting in a certain place in which a number of Catholics had been converted and their names given in as desiring to unite with some Protestant church, the pastors' conference voted to throw all of these names in the fire and pay no attention to them, for to go after these people or to take them into a Protestant church would raise a rookus and bring down the wrath of the beast on them. No, gentle reader, this did not happen in benighted South America. It wasn't so very far from your door step. There are some people who are scared within an inch of their lives whenever this gentle beast gives a slight growl. They immediately get concerned about its effect on their business. They might not be able to buy or sell if it becomes evident that they have not the mark of the beast.

Now we didn't say that the Catholic Church is the beast. We are talking about government by fear, about a false principle in religion, about allowing concern about one's personal business success to determine his course or attitude in religion. And cases are not lacking in Mississippi where a man dared not join a Baptist church, because he knew it meant the loss of his job or injury to his business. And that in a State where Baptists outnumber all others. There are also Baptists in Mississippi who scamper to a dugout whenever somebody jumps on a Baptist or attacks the truth which Baptists hold. And if a Baptist rises up to defend the truth, they stick their heads in the sand, and holler, "O please don't raise a disturbance." They are afraid of being called narrow if they dare speak a word of loyalty to Jesus Christ. All in the world that ails them is the fear of losing caste or suffering in their business. The beast of popular demand for conformity begins to growl, and everybody who has not the number of the beast scampers to cover.

You will remember that the beast of Revela-

tion was quite a composite animal. He had seven heads, ten horns, was like a leopard, had feet like a bear, and mouth like a lion. That was a union movement with a vengeance, made up of all sorts, and everybody who wasn't willing to come in—well he had to take the consequences. He could not endure being called names, and he could be cut off from business. Some people can't stand against it.

Dr. R. B. Gwenter was with Pastor D. A. McCall in a meeting at Jonestown. Baptists have had an uphill pull here but are coming into their own. Six were added to the church, and they voted to build a new brick house.

## BAPTIST DOCTRINE

By A. T. Robertson

One of the common complaints today is that our young people do not know Baptist doctrines. As a result denominational bonds rest very lightly upon their shoulders. They go with their young friends to this church or to that or to none. They seem to think that one church is as good as another and that it makes no difference which one joins. They fall easy victims of the inanities of so called Christian Science, new thought, or some other of the modern cults. They feel no call to carry on the family tradition and to preserve the faith of our fathers. In fact, some of them seem to take pride and even delight in showing contempt for the Baptist teaching as mere reactionary tradition. Baptists have made large contributions to all denominations when young people leave communities where Baptists are strong and go to those where they are weak.

Recently a Unitarian paper claimed that the Baptists furnish more recruits to the Unitarian pulpit than any other denomination. But, however that may be, we furnish more than we ought. But for some recruits Unitarianism would die, for it has no spiritual vitality in itself. At any rate Roman Catholics make very few contributions

to the Unitarians nor do the Presbyterians. In both cases the children are carefully taught their distinctive doctrines. The Roman Catholics boast of their own schools and count their population as actual members and not mere potential Roman Catholics. The Presbyterians teach the Shorter Catechism which is a brief compendium of Presbyterian doctrine. As a result one scarcely sees Presbyterians go over to any other denomination. They are indoctrinated in childhood and once a Presbyterian, always a Presbyterian is the rule.

Baptists have no single standard of their doctrines like the Shorter Catechism. We have excellent catechisms like that of Broadus, but they are never seen in use. We have come upon a day when some Baptists hesitate to reaffirm such historic documents as the New Hampshire Confession or the Philadelphia Confession, though one or the other of these is usually adopted by a new church when it applies for membership in a Baptist district association.

It was once thought that the B. Y. P. U. would be a sort of training school in Baptist doctrine. But so far as my observation goes, very little of a definite nature is done in the way of teaching Baptist doctrines in the B. Y. P. U. meetings. Practically nothing is done in Baptist homes in the way of instruction in Baptist doctrines. In the old days of theological strife there would often be animated discussions of disputed points in the home. Sometimes books of doctrine would be eagerly devoured. There is still some sale for books of this nature. But Baptist propaganda does not seem to be much alive and alert. It is considered rather out of touch with the spirit of the age. And yet at every railroad station one finds tracts and papers that disseminate the teachings of Christian Scientists who number less than one hundred thousand in the United States, while one seldom sees at such public places anything that will inform the public of the tenets of over eight million Baptists in the country. It is evident that we do not think as much of such propaganda as the Christian Scientists.—Christian Index.



PLACE OF MISSISSIPPI BAPTIST ENCAMPMENT, AUGUST 1-8



## APPLY THIS TO THIS PAPER AND TO YOUR CHURCH

By J. F. Love

In most of the states of the South there seems to be an increasingly strong purpose to put the Baptist state paper into the homes of our Baptist Church members. We have often spoken and written about the indispensableness of our Baptist papers to the development of our people in Christian life, soundness in Christian faith, and intelligence concerning the denomination and its work. We cannot, in view of the present effort to increase the circulation of these papers, refrain from another word in the hope of helping those who are conducting this canvass in the churches of the South.

Southern Baptists have at this time peculiar responsibilities. The evident decay of morals, of which we are having daily evidence, is a loud call to Christian men and women to use every influence and agency to promote character and to promote it in the home where is afforded the greatest opportunity for this work.

Error is rampant, hundreds of secular publications, to say nothing about the ceaseless stream of frivolous books, are pouring tides of heresy into the public mind. The so-called religious press in some parts of the country is not altogether without guilt in this matter. If Southern Baptists have any love for the truth, any confidence in the truth to save the lost, and any passion for the young especially, they should use, as they have never used, the denominational paper which next to the New Testament itself is our chief reliance in turning back this tide of heresy and of purifying the waters of our social life in the South. There is great responsibility attached to all of us in this matter.

Southern Baptists have tasks on their hands, tasks which need and call loudly for the help which these papers can give in every Baptist home in the South. We cannot make a complete success of our endeavors if any Baptist home in the South is neglected. We cannot expect men and women with whom the denomination keeps up no regular communication to become interested in and enthusiastic for the things which the denomination is doing.

Now I know, both from experience as a pastor and from contacts with pastors, that the matter about which I am writing lies heavily on the hearts of every true and conscientious Baptist pastor in the South, and that the failure of church members to respond to his request to take the denominational paper is one of the discouragements which the faithful pastor is carrying. Therefore, I make this appeal, not to the pastors, but to the men and the women and to earnest and energetic young folks in our churches to organize themselves for a house to house canvass in the interest of the denominational paper. There is not the slightest doubt that an organization can be put on in every church which will carry this matter as near to complete success as it is possible to carry it. If the men and women and young people in our churches want to add to their pastor's joy, increase the strength, spirituality and activity of their own church, and make their fellow church members a vital part of our Southern Baptist brotherhood, I am suggesting a way by which they can do it, and there is in my judgment no better way to accomplish this.

It is an easy matter to organize church committees for this purpose and send these committees into the homes of the church membership in teams of two each. The pastors will strengthen the hands of such committees by announcements from the pulpit and help in every possible way, but I suggest that the church members undertake this piece of work on behalf of church members.

There might be worked out in the respective states and in each church in the states a standard of success for each couple of these canvassing committees. I do not attempt this task, but if such could be done, I should like to send a valuable religious book to the couple in each state

which leads the canvassers in the state, the editor or business manager of each state paper to decide which couple is entitled to the book. It would give me pleasure thus to recognize a piece of truly meritorious and fruitful Christian and denominational service.

The suggestions in this paper apply only in part to churches which are putting the papers into their budgets, but the arguments for the increased circulation of our denominational papers do apply to every church and situation; and I am concerned chiefly with the tremendously important matter of getting these papers into the homes of Southern Baptists. If we are to save our people from moral and doctrinal dangers and our Christian work from peril, we must get to them with this greatest agency, the denominational paper, and thus tie them up with us in a loyal, intelligent, and active religious brotherhood.

## MORE THAN BELIEF IS NEEDED SAYS GYPSY

Evangelist Hurls Shells Into Camp of Satan

Greenwood, Miss., March 10.—That religion is more than a belief in Christ and demands an active repentance, a full cleansing of the soul, a rooting out of the stains and a righteous fellowship between man and man, man and God, was declared by Gipsy Smith, Jr., in his sermon last night. "We blunder cheaply," he declared, "when we say that to believe is all that is necessary to be saved. The Bible doesn't teach it. The devil believes, and he trembles."

Repentance as an active principle of salvation, the righting of wrong inflicted on others and that no peace can come to the sinner while wrongs are still unrighted between God and man, were the theme of the evangelist's sermon preached from the sixteenth chapter of the Acts of the Apostles, describing the liberation of Paul and Silas from the prison after an earthquake in the night had loosened their bonds and the jailer had been told to "believe on the Lord Jesus Christ and thou shalt be saved."

Mr. Smith in illustrating his sermon, pleading for active religious living as well as belief, dwelt on the fact that after believing, the jailer washed the stripes of the two apostles, liberated and righted their wrongs as far as he was able.

"The trouble with the church today," he declared, "is that there is no washing of stripes."

Tonight is fraternal night and all members of Greenwood fraternal orders will be guests of honor, with seats reserved in the center section for them.

Rev. Philip Davidson, rector of the Episcopal Church at Greenville, delivered the invocation at last night's services, and Dr. V. C. Curtis, pastor of the Methodist Church of Greenwood, made his usual announcements and final introduction of Hon. R. V. Pollard, chairman of the finance committee, who started on his final drive for the funds to pay for the erection of the tabernacle. After much pleading for the funds, and twice passing the plate to get the last nickle, Mr. Pollard announced that slightly more than the amount necessary had been raised. Mr. Pollard announced that Jewish friends had contributed \$245 and he had a check for \$100, presented by a local fraternal organization "for the preservation of American ideals." He did not mention which fraternal organization he referred to.

No negroes were present at the services last night, their seats not being reserved on Sunday night, and the inclemency of the weather during the day, with the growing cold as night drew near, kept the usual out-of-town crowd away from the meeting. The tabernacle, however, was well filled, with only a few seats in the furthest corners being empty.

Before beginning his sermon Mr. Smith announced that the men's prayer meetings would begin today at 11:30 at the Presbyterian Church, and that a prayer service for the business women would be held at the same hour at the Methodist Church. He commented on the contributions of

funds for the tabernacle, stating that the slowness of the response to the call for funds had taken all the "tuck" out of him, and that he would find it hard to get any enthusiasm for his sermon. He read a portion of Acts 16, beginning at the twenty-fifth verse, taking his text from the thirtieth and thirty-first verses, "Sirs, what must I do to be saved? And they said believe in the Lord Jesus Christ and thou shalt be saved, and thy house."

"We have taken these two passages out of their setting," the evangelist said, "and made of them great classics, like John 3:16, until we make them mean things they should not mean. Let us imagine this great crowd, with me not here, but with Paul, that colossal intellect, that great spiritual surgeon, here preaching. Suppose somebody on that side of the congregation should jump up and say, 'Tell me, Paul, what must I do to be saved. My life is open, I know I have sinned, the whole community knows of the rottenness of the things I have done, but I have never been a hypocrite, I have never hidden them behind a mask. Tell me, what must I do to be saved.' Do you suppose that Paul would say, 'only believe on the Lord Jesus Christ, and thou shalt be saved?' He wouldn't do it, he would probe deep down in the soul of the man, and find out the thing that bothered him, and then give his prescription for the man's spiritual trouble."

"The trouble with us today," he continued, "is that we have written a prescription before seeing the patient. What would you think of a physician who, called to a hospital, looked over several patients, suffering from many different diseases and troubles, and who just before leaving would turn to the nurse and tell her to give them all the same medicine? When we are sick we want the doctor to come and sit by us to hold our hands, stay by our side, and diagnose our own case."

"Listen," he cried, "we blunder when we say only believe. It isn't enough. The Bible says that the Devil believes, and trembles. Yet there are some of you who believe who have never trembled yet. So of you members of the church, partakers of communion who have trembled with your belief."

"Whatever it is that stands between you and God," he said, "take it out. What right have you to stand and claim God's heritage when you refuse to take out the things that keep you from fellowship? There are usually eight or ten little things, which don't amount to much, but usually one big thing that keeps men out from God. Take it out, lay it down at the feet of God and say 'I'll die before I'll take up that thing again.'"

"Do you believe in God? Not much," he said, "when you can God ham this or Jesus Christ that. Believe is an insult unless you take out the things that God hates. To you, sir, I say, it is easy to stand in the church, but belief that refuses to right wrongs is not worth much. To you, ma'am, I say, destroy that which keeps you put. Paul would probe until he found the cancer spot, tenderly but deeply, as you confided in him."

"There are some things in my own life I can't see right. God doesn't demand the impossible, but so far as you are able you must do it, regardless of the cost." And he told of an incident in his father's preaching where a girl told him of charges made against a young fellow in a theological school, where she three times won her case, and the young fellow was drummed out of the school in disgrace, his parents heartbroken, aged, by the trouble. How the girl confessed that she had lied on the student to save her lover. The girl asked what she must do, and his father told her the first thing was to take the stain off the young man's name, that the first sin was not against the young man, but against God, and that she would never have peace until the wrong was righted, even if she went to prison for it. The case was reopened and the girl was asked why she wanted it reopened, and replied, pointing to the evangelist's father, who accompanied her, "because this man of God told me to set things right. I've been in hell for months."

"Have you ever done any stripe washing?" the evangelist said. "Why wait till your mother

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is gone before you send a load of flowers? You are starving her heart. Go home, put your head on her heart, listen to it dying by degrees because you are unsaved and go flippantly to church.

"Wash your stripes, right your wrongs, then peace will come. Never come until you are ready to go the limit," he said. "That kind of cheap intellectual belief is not of God, but of the devil."

The evangelist concluded with a story of a woman whom he met as he was hastening to catch a train and wanted him to shake hands with her little boy. He told how the lad offered to take his left hand and he kept after the boy to give him his right. Finally after much persuasion the lad was prevailed upon to extend his right hand, but with the fingers clenched around something. "As I opened his fingers," the evangelist said, "just as I opened the fingers of one of my own children, I found clenched in it a little tin soldier. The lad didn't want to turn loose that tin soldier. What is that you don't want to turn loose? With some it is liquor, with others it is a woman, with some it is cards, with others it is business affairs. With some it is affection. Open your hands, clenched hands cannot cling to the cross. Cleanse yourself of sin, right every wrong. Whenever you want to do business in that fashion, then speak out."

### SOME SUGGESTIONS CONCERNING 1925 PROGRAM OF SOUTHERN BAPTISTS FOR USE IN PREPARING REPORTS FOR MEETINGS OF DISTRICT ASSOCIATIONS

Furnished by C. E. Burtis, General Director 1925 Program

Our first and most important business is to finish the present Campaign successfully. This, indeed, will be our best preparation for any future effort. It should be said, however, that the permanent achievements of the five-year period are contingent upon the nature and success of a future program. There must be continuity in our great Kingdom enterprise. The regard for work well done is the ability to do more work and a call to larger tasks.

Let us go to our dual task without confusion of any kind and with no fear, but with a faith in the Kingdom necessity of its accomplishment; with a faith in ourselves and our churches under God that we carry it to a successful issue. We would call attention here to the recommendations of the Southwide Commission that the week of September 21st to 28th be observed as a week of prayer for our great causes.

It has been determined by action of the Southern Baptist Convention, all state conventions concurring, that a simultaneous every-member canvass be conducted November 30th to December 7th, 1924, for subscriptions to cover needs for calendar year 1925, ever keeping before the people the ideal of an annual increase over the previous year. In this new program and also future programs chief emphasis is to be placed upon the need of permanency in financial plan through the Bible principles of stewardship and tithing.

The New Program recognizes the right of individuals and churches to designate gifts, but it is urged that pledges be made for the whole program. In so doing our people will express a deserved faith and trust in the churches and their agencies to administer gifts, thus honoring the local church as God's greatest Kingdom instrumentality. It is urged that our giving be made thoroughly democratic, everyone, rich and poor, bringing gifts to the Lord's common treasury. Provision has been made in this program for the reasonable care and maintenance of all of our great causes; missions, education, benevolence.

The Southern Baptist Convention has fixed as a goal for Southwide objects \$7,500,000. The financial goal of our state is \$700,000, allocated as follows: Foreign Missions 23 1/4%, Home Missions 10%, Southwide Christian Education 10%, Aged Ministers Relief 5%, New Orleans Hospital 1 1/4%, Christian Education in Mississippi 26%, State Missions 16%, Baptist Orphanage 3%,

Baptist Hospital, Jackson, 4%, Baptist Memorial Hospital, Memphis, 1%.

The following form of pledge card has been adopted for use:

#### "The 1925 Program of Southern Baptists One year Pledge

\$..... Total Pledge Date.....

1. I hereby pledge to pay, through my church, to this program the sum of \$..... payable as follows:..... cash, and the balance monthly or weekly.

2. I promise to local church expenses the sum of \$..... payable weekly or monthly.

Signed.....

Church.....

Association.....

(On back of card)

1. It is understood that if I move my church membership during the year I will pay the unpaid balance of the pledge through the church where I place my membership.

2. It is hereby agreed that if I lose my health, die, or in case of misfortune to such an extent that I lose my earning capacity, this pledge is not binding on me or my family.

We request the churches to report to their State headquarters immediately upon the completion of the canvass the total amount pledged."

(These cards will be supplied churches in quantity from the State office.)

The new program also presupposes the adoption of the weekly plan of giving and the use of the duplex envelope. The following form for the benevolent or "red" end of the church envelope has been suggested:

#### "The 1925 Program of Southern Baptists

All the causes, other than local church expenses, namely: Foreign, Home and State Missions, Ministerial Relief, Orphanage, Hospital.

The enclosed \$..... is to pay on the pledge of

"What shall I render unto the Lord for all His benefits toward me—I will pay my vows unto the Lord."

(These envelopes are ordered from the local State headquarters—Sunday School Board—or general dealers.)

The work of completing the 75 Million Campaign and providing for the new program must go hand in hand. The task is a dual one. The same committees, both associational and church, will have in hand the work of both. If the organization for this association and the churches composing it has not yet been provided for, this should be done during this session of the association.

It will be necessary to give out the fullest information concerning the needs of the causes and also the methods and plans of work. The following are some of the agencies to be relied upon in promulgating this information:

1. Pastors from the pulpit.
2. Special speakers, men, women and young people in church services, prayer meetings, W. M. U. meetings, etc.
3. Denominational papers; encourage the people to take and read them.
4. Use of leaflets and tracts which may be procured from state and Southwide headquarters.
5. Sunday afternoon or all-day rally meetings.
6. Protracted meetings will offer one of the best opportunities for giving out information concerning our Kingdom program.

#### Recapitulation of Ideals and Standards of New Program

1. More humility, greater dependence upon God.
2. Permanency in the financial methods by emphasis upon stewardship and tithing.
3. Every member giving every Sunday to every object.
4. Honoring the local church and its agencies by entrusting to it our gifts for administration.
5. Maintaining an atmosphere of evangelism.
6. Steadfastness. Go on and on until His Kingdom does stretch from shore to shore and His name known from the river to the end of the earth.

7. Gratitude. We should seek to justify God's gracious gifts to Southern Baptists in increased numbers and resources by providing through enlarged means a larger program for the extension of the Kingdom in the world.

### DO THEY REALLY READ THEM?

Editor Compere has a word in last week's Baptist Advance about whether the people actually read the denominational paper after they subscribe for it. He makes a good point. We do not fancy for a moment that the subscribers to The Christian Index read everything in it, but our comrade will agree with us in this conclusion: If you make a mistake over in the sixteenth line of the twenty-ninth page in the lower left hand corner, they all see that and tell you about it.—Christian Index. Yep! And the Alabama Baptist has tried it. The good brother who never (?) reads the paper sees everything he doesn't like and he often out-growls a bull dog.—Alabama Baptist.

### THE MISSISSIPPI BAPTIST ASSEMBLY By W. A. McComb

The Gulf Coast Military Academy, where the Assembly meets this year, is located five miles east of Gulfport.

We will arrange to have street cars awaiting the arrival of the G. & S. I. R. R. trains at 1:30 p. m., both Friday and Saturday, August 1st and 2nd.

There will be a committee from the First Baptist Church of Gulfport, and possibly from other Coast churches; Biloxi, Long Beach and Bay St. Louis, etc., etc., who will meet the trains on the G. & S. I. at 1:30 p. m. Friday and Saturday, August 1st and 2nd, and will assist the Assembly people in getting on their cars and giving them any information they may desire about reaching the Academy. The fare from Gulfport to the Academy is 10 cents and one can go either on the street cars or on the bus for the same price.

The Academy grounds are beautifully located on the beach with large live oaks over the campus to give ample shade. The breeze from the water is refreshing and invigorating. The Academy has two splendid piers reaching out where the bathing is superb. The Assembly authorities have announced that there will be separate bathing, the men using one pier and the women the other. These piers are about a quarter of a mile apart.

For reservations or any other information regarding board and lodging write to Col. Nat Owen, care of Gulf Coast Military Academy, and for information regarding the program and the Assembly management write to Bro. J. E. Byrd, Jackson or Mt. Olive, Miss.

Any Baptist pastor on the coast is at your command and the more questions you ask them or the more things you ask them to do the better pleased they will be. In fact, all the Baptists in the three counties of Harrison, Hancock and Jackson extend you a cordial welcome to the Coast. This is a fine country for Baptists, for there is an abundance of water and too it is salt water and consequently one is not likely to spoil so soon after getting out. All aboard for the Mississippi Baptist Assembly, on the beautiful Mississippi Gulf Coast. Time, August first to the eighth. Be there for the first session and remain for the benediction. The program is one of the best.

The called session of the Southern Methodist General Conference held in Chattanooga July 2-4, by a vote of 297 to 75 adopted the plan of unification of Northern and Southern Methodist Churches proposed by their joint commission and adopted by Northern Methodists. It will now be handed down to the annual conference for action in 1926.

Did you read the article last week by Brother Thornton on Snakes. We think he stated the truth exactly.



# Mississippi Woman's Missionary Union

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"Let the whole earth be filled with His glory."

We were in a nice sized town this past week where the Baptist Church is recognized as one of the largest in membership; we found that less than a dozen copies of The Baptist Record were subscribed for; that not a single deacon took the paper. Sisters, somebody is failing to do her duty. Let's get busy.

In our last issue the article, "Devotionals" is attributed to the pen of Miss Fannie Traylor. It was written by Ethel Jones, of Terry, one of our Y. W. A. girls who attended the Camp at Ridgecrest. We hasten to give due credit.

Here are quotations from personal letters that came in this morning's mail. How they helped! How our hearts overflowed with thankfulness in this office as we read from some faithful sacrificing sisters, who will by these efforts enable the Campaign to come to a glorious fulfillment:

"My husband, the children and I had our subscriptions paid up in full, May 1st, 1924; but have gone on giving the same amount each week since, and will till the end of the year. Besides we have always given on special occasions so by December 1st we will have given over and above our regular subscriptions eight months subscription, and all specials for the five years. We rejoice greatly that the Lord has blessed us so that we are able to do this."

"I can say for my own church I think we are going to do it there? (Referring to the suggested amount for the month.) Personally I have paid my full pledge; paid it by May 1st; but I am paying on for the balance of the year as long as the Campaign runs, at the same rate per month."

The aim for the coming year for World Comrades is 15,000 subscribers. Our part of that number is placed at 714. Surely we can obtain this number. Each home where there are children need to have this splendid magazine come once a month. Send in your subscriptions at once please.

Beloved, by this time each society has doubtless received its suggested apportionment on the Campaign for this month of July—that is rapidly slipping away. Let it not be said of us that we have failed. Let us determine by the Grace of God we will succeed.

Once more your attention is called to our great Encampment at Gulfport, August 1-8. Our State President, Mrs. A. J. Aven, will have charge of the W. M. U. program, and she, with her helpers, is planning so many splendid things for us that we cannot afford to miss, if it is possible for us to get there.

### Mrs. Burleson Summoned to Her Reward

One of the noted women of the Baptist denomination in Texas and one of Waco's most highly esteemed pioneer residents, Mrs. Georgia Jenkins Burleson, 91 years old, widow of the late Rufus C. Burleson, former President of Baylor University and leader in Texas intellectual, moral and spiritual life, died at the home of her son, Richard

A. Burleson. The immediate cause of her death was a partial stroke of paralysis.

Homage to the memory of Mrs. Burleson was paid by almost 2,000 Wacoans, at the funeral services in Columbus Street Church, Thursday, June 12.

Dr. R. G. Bowers, pastor of Columbus Street Baptist Church, assisted by Dr. S. P. Brooks of Baylor University, conducted the services.

Four generations of the descendants of Mrs. Burleson were represented. Many gray-haired pioneers were present, Baptist leaders from all parts of Texas attended. Dr. Bowers gave a brief history of the great life of service of Mrs. Burleson, who has been a leading Christian worker for 75 years. Mrs. Burleson has been a member of Columbus Street Baptist Church since the church was organized.

Dr. Brooks spoke of the great work Mrs. Burleson and Dr. Burleson had in the development of education in Texas, and stated that the name, Burleson, should always be closely connected with Baylor.

### Her Life a Benediction

Mrs. Burleson's religion was the kind that never wavers or falters, regardless of the sacrifice involved. The light of faith illumined her pathway through life, in joy and sorrow. Her belief in Christ and His Kingdom were sustained by prayer and a life filled to the uttermost with good works. Her benevolence was extended to all, regardless of race or creed and she never wearied in well doing. Many girls and young women, who have gone to her with their problems, found her a real mother in very truth, one whose advice and counsel, when followed, never failed to produce the most satisfactory results. Her life, in very truth was a benediction to the many who came within the scope of her influence.

She is survived by her son, Richard A. Burleson of Waco, one daughter, Mrs. S. L. Morris, Ackerman, Miss., and a brother, Judge W. H. Jenkins of Waco. Mrs. Morris was on her way to Waco, but owing to bad connection did not arrive until a few hours after her mother passed on.—(Waco Times-Herald.)

The above as will be seen comes to us from Waco, Texas. It was not the privilege of all of us in Mississippi to know this precious saint whose home going was so sweet; and yet whose Home Going leaves such a large vacant place in many, many hearts. But we can read and sympathize; and gather strength and courage from her life of loving strength and courage.

### Let This Appeal to You!

Mrs. J. M. Hartfield,  
 Jackson, Miss.

My Dear Mrs. Hartfield:

When I was in Jackson last month, I kept hoping I might see you and go with you to the Hospital, but my time was limited, so I just went out one morning to see what I could find out, in order that we might pack a box for them after coming home.

I found the Supervisor very pleasant and had a long talk with her, promising to make report to my Society here and see that at least some of her needs were supplied. Today we have packed a box, which I think is already on the way to Jackson, and I hope you will be present at the

opening and let me know if our contribution has been worth while. You will feel entirely free to tell me, I know. The box is not large and not very valuable, but when I came home and made report, we just took the money we had at that time in our treasury and invested it, as you will see, then we had some few things contributed and we are sending on this box, hoping it may meet some present needs, and that later we may be able to do something else.

I just believe if the W. M. U. ladies over the State could know of the needs at the Hospital, in the way of towels, napkins, tray covers, etc., you would soon have more than you could use. Our people here were so anxious to have a message direct from the Hospital, and were so glad to get ready this box, and I believe there is not a Society in the State but would be quite as glad of such an opportunity. I thought it might be well to ask Miss Lackey to give us a column on her page in the Record some time, to state our most pressing needs, then it occurred to me that a circulating letter might be sent the larger Societies over the State, explaining to them how very much good even a small box could do, and asking every one of them to make some contribution. You have no doubt thought of all this yourself, and likely have some reason for not trying it out, and you will pardon the suggestion from me, but I was so touched myself and so impressed with the responsibility of Baptist people toward their State Institution, I've just written on and on out of my heart, and you will forgive if it seems that I am presuming; I do not intend it so.

Please write me after you get the box.

Very sincerely,

—Mrs. D. N. Garner,  
 West Point.

### \* From a State Scholarship Girl

Mrs. A. J. Aven,  
 Clinton, Miss.

Dear Mrs. Aven:

I want to express to you my thanks and sincere appreciation for the aid given me by the W. M. U. while attending school at Woman's College, which made it possible for me to obtain an A.B. degree last month.

I feel that I have been unusually fortunate to have had the privilege of securing my degree from our own denominational college and I shall always feel grateful to those who so willingly and kindly assisted me.

I am planning to teach this year and though I am undecided now I shall probably plan to go to the W. M. U. Training School another year.

In appreciation of what has been done for me I shall at all times and in any way possible be glad to render service wherever it is needed.

Very sincerely,

—Wessie Boyd,  
 Brookhaven, Miss.

The U. S. Senate by a two thirds vote decided to submit the 20th constitutional amendment to the states for ratification. This is to make it possible for congress to regulate child labor in the various states. Of course it can become a law only after three fourths of the state legislatures have voted approving it.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Dear Juniors-All-Over-the-State:

Were you ever invited to a party or planned to go somewhere and felt like you'd just bust if the time didn't hurry up and come? Well if August 1st doesn't hurry up and come, I know I'll "bust", for I know so many grand good things we are going to do down on the coast at the Assembly.

Oh Juniors! Just think—Our Assembly will be on the coast! Sunrise swimming! Story telling on the beach! Hikes and sailing! And—oh, my me! I can't wait! I wonder how many of you happy-go-lucky Juniors are going to be there to have all the good times with me. A whole lot I hope. I'll be so disappointed if there isn't a whole gang. —Just think what a grand time a gang of us can have.

Our class work is going to be such fun, just stories and songs and plays and no exams! Of course every sure-enough Junior B. Y. P. U. boy and girl will bring a Bible. That's the only text book we want. If you have a good B. Y. P. U. poster or a song you like extra well, bring it along and teach it to us and tell us how you made your poster. But most of all bring yourself.

I'm going to be there Friday, August 1st, and when you see someone looking around for Junior boys and girls that will be me looking for you. Till then I'm sending lots of love to you Juniors everywhere.

—Alice James.

My Dear Intermediates:

I wonder if you are looking forward to August 1st with as much enthusiasm as I? Already I am marking off the days on my calendar, and at the same time wondering how many of you are going to be there to meet me. I shall be dreadfully disappointed if you are not there by the scores, for I am having such an enjoyable time planning for you.

Everyone of you come well equipped with a good peppy Intermediate song all your own, and we are going to do something nice for the writer of the best song. Then—did you hear someone say we were going to have no text-book? They were just joking, for you know an Intermediate B. Y. P. U.-per could not get through a single conference hour without a Bible. A stray song book might come in handy also.

A little bird (no—it was a wise old owl) told me the reason we haven't been having more A-1 Unions is because there are so many drones in the committee hive. And any boy or girl who is a drone in the committee hive is one just because he doesn't know how to work. We're going to take up the committee work piece by piece, individually, and collectively. One thing sure—you can't be a member of a B. Y. P. U. and not get on some kind of a committee sooner or later

—so this should include every Intermediate. Then for our devotional each morn'g we are going to have a miniature program, taking up a devotional on each subject discussed each month.

Bring your banners and posters along, and a head full of original ideas, with one section reserved for some more. Also, if you have any costumes bring them, as we want to have a missionary pageant in our class.

One wee word more to you, kind of on the side. I am here at the State Office where I can hear them planning, and you will be glad if you have gotten in plenty of sleep before you come. I hear rumors of a 5 o'clock swim every morning. It sounds delightful, but mighty early. However, I challenge any one of you to beat me in a single morning. Then I heard someone say to someone else, "How can we do everything in the parties we want to do with just one every night—and there's not a thing we can leave out." So that sounds interesting too. A party with so many new things to do that you can't get them all in! Page the social committees.

I'm going to be there—all established to meet you as you come, so as soon as you get there you inquire for my room, come around to see me, deliver all the lovely things you have brought along, and then the fun will begin.

Yours till we meet August 1st, with love and interest in you and your Union,

—Joy King.

### MEETING AT LOUISVILLE

Our revival meeting at Louisville began Sunday, June 15th, and continued for two weeks. Dr. John Jeter Hurt of Jackson, Tenn., came to us on Monday and remained for ten days. His messages were vigorous, practical, searching. Of conspicuous clearness and force was his series of sermons on personal work. Dr. Hurt, while with us, exalted his Lord and endeared himself to our people. We deeply regretted that duties back at home called him away before the meeting closed. The incomparable Joe Canzoneri of Fort Worth, Texas, led the singing. Brother Joe is a gifted soloist, a masterful director; and all his work is replete with spiritual power. His lecture, in which he told his life's story, was a rebuke and an inspiration to us all.

There were thirty additions to the church, seventeen of these by baptism.

—S. G. Pope.

### BIBLE STUDIES

By C. M. Sherrouse

Has God given a revelation of his will to man, the creature he made

## The SUNDAY SCHOOL BOARD'S



## WEEKLY MESSAGE

### Distinctive Set of Seven

ANY ONE OF THESE BOOKS MAY MEAN A WHOLE NEW LIFE TO YOU

**The Light That Grows** . J. M. Dawson . \$1.25

Houston Chronicle announces: "Not didactic, nor cold, nor insipid, but attractive and easily understandable." Others: "Style flawless, thought fresh and suggestive." "Of absorbing interest." "A pleasure to lose one's self in it."

**The Prayer Life of Jesus** . M. E. Dodd . \$1.50

L. R. Scarborough says: "Greatly enriched and helped me. Your message is vital and vitalizing." Others: "Prayer is set forth as a mighty factor." "I have not read a better book on prayer." "It has been a rich benediction."

**Pioneering in the Southwest** . A. J. Holt . \$1.50

Robt. E. F. Aler, Baltimore, says: "Refreshingly different from most autobiographies, appealing style, clear and simple diction." Others: "For youth, manhood or old age, it thrills and inspires." "Marvelous to see the hand of God in the author's life." "Delightful, educational, striking, unusual, charming, thrilling."

**Seeing The Best** . Geo. W. McDaniel . \$1.50

Christian Index announces: "All through the volume the touch of a weighty and noble personality, the throb of a sympathetic heart." Others: "Wonderfully inspiring." "Old truths in new garments." "Hailed with delight."

**Captain Pluck** . Isla May Mullins . \$1.50

Marion Lawrence says: "It will put ginger in your boy's blood and help him determine to amount to something." Others: "Fast moving chapters." "Well written and thoroughly human." "A pre-eminent book for stirring of ambition."

**The Tears of Jesus** . L. R. Scarborough . \$1.25

O. E. Bryan says: "Nothing he has written so clearly sets forth the compassionate heart of the author." Others: "Read with delight and profit." "It was very sweet to me." "Wish you would produce more books of this character."

**The Deeper Voice** . Annie Steger Winston . \$1.25

Sunday School Worker, Philadelphia, announces: "A beacon light for any one groping in the fog of modern intellectualism." Others: "A book to aid in quieting the unrest of troubled hearts." "The author points out the way to a trust in God." "I recognized the deeper voice."

## BAPTIST SUNDAY SCHOOL BOARD

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in his own image? Is it not reasonable that such Being would give to his creatures a fuller, better knowledge of himself, and of his will concerning them than they could learn from the book of nature only? Would not "Infinite Beneficence" supply his created intelligences with an infallible standard of good and evil, right and wrong, informing them of his purpose in their creation; of the relation between creator and created; of the duties of the creature to the creator; of the relation and the responsibilities between fellow creatures; of the nature of sin and result of disobedience and its penalty, death; and whether or not he has provided a way of justification and redemption from death?

I presume that none will deny man's need of a written revelation of God's will or His ability to make it. Then the question, does the Bible contain that revelation? As a book of laws, justice and equity, it has never been equaled. The politico-religious government of the Jewish nation is conceded by jurists and statesmen to have been the best civil government ever known. As a code of morals it is perfect, one of the proofs of its Divine origin. No finite mind could conceive and dictate anything at all comparable to it. Agreement of its teaching with all scientific truth is a proof of Divine wisdom and inspiration.

The writers of the Bible, in different ages, with differing degrees of information, have not differed or opposed one another. The Bible contains many prophecies foretelling, hundreds and thousands of years prior to the events, the rise and fall of kings and kingdoms; the birth, life-work and death of individuals, everyone of which have been fulfilled in the manner and at exact time as foretold, which should convince any honest, reasonable mind of its Divinely inspired origin.

"It is a book of facts, as well authenticated as any history; a book of miracles, incontestably avouched; a book of prophecies, confirmed by past and present fulfillment; a book of poetry, pure and natural, and elevated even to inspiration; a book of morals such as human wisdom never framed for the perfection of human happiness."

A tramp, entering the gates of a rich lady's villa, knelt down on the lawn and began to eat the grass. The old lady, noticing his pathetic performance, came out and said:

"My good man, are you so hungry that you are obliged to eat grass?" "Yes, ma'am, I am," replied the tramp.

"O dear!" said the old lady, "Come 'round to the kitchen door, the grass is longer there."



## SUNDAY SCHOOL LESSON

### Sunday, July 20th

By R. A. Venable

#### The Baptism of Jesus

Scripture Lesson—Mark 1:1-12.

Collateral Reading—Matt. 3:1-17; Luke 3:1-22; John 1:19-34.

Golden Text—"Thou art my beloved Son, in thee I am well pleased." Mark 1:11.

John, the forerunner of Jesus, was called the Baptizer. The distinctive mark of his vocation was his baptism. He said he was sent to baptize. (John 1:33.)

Mark dates the beginning of the gospel from John's first appearance on the banks of the river Jordan. The circumstances recorded by Matthew and Luke, pertaining to the birth of Jesus, and of John are passed over by Mark. Whether Mark knew of these circumstances one can hardly say for certain. It is immaterial.

The beginning of the mighty kingdom movement as it appeared on the field of history, forms the topic of Mark's book, "The beginning of the gospel of Jesus Christ the Son of God." (Ver. 1:1.) The word "gospel" means good news, glad tidings about Jesus Christ, the Son of God. These names are all significant, Jesus, the personal name, Christ the anointed one, and his official, "Son of God", denoted his unique relation to God. The anointed Son of God, came during the interbiblical period, to be applied to the Messianic King, for whom Israel had longed with waiting expectancy through centuries of her history. Prophetic forecasts, types, shadows, symbols, ceremonies, and sacrificial performances now find in this beginning of the good news, their realization and their end.

"Even as it is written in Isaiah the prophet. Behold I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight." (Ver. 2-3.) This quotation is credited to Isaiah, but it is composite. The first two verses are from Malachi 3:1. The remaining are from Isaiah 40:3. The meaning in Malachi is that because of the corruption of the priest and the people, God is preparing to visit them in judgment, and sends his prophet Malachi to warn them of his coming. That of Isaiah is a summons to make ready the roads before Jehovah, who is leading his people back home from their Babylonian captivity. Mark gives the words a higher application and applies them to the preparatory work of John the Baptist, who was sent as a messenger to prepare the way for the coming of the Messianic King. The nature of this preparation Mark gives in brief and pungent form.

"John came, who baptized in the wilderness and preached the baptism of repentance. And there went out unto him all the country of Judea and all they of Jerusalem, and they were baptized of him, in the river Jordan confessing their sins." (Vers. 4-5.) The account of John's ministry is much more extensive in Matthew and Luke than in Mark. Both Matthew and Luke accounts should be read in connection with Mark.

The appearance of a prophet after four centuries of silence, would command the attention of the people.

The character of his message, proclaiming the speedy coming of the long expected Messiah, would spread excitement throughout the city and country. They hasten to the scene of John's labors down to the lower course of the Jordan river. There they find the strange prophet of severely simple habits of living and dress proclaiming the approach of the kingdom or heaven. His message was simple, direct and of a personal application. It was to all the people, none were exempt from the requirements of his message. He called all alike to repentance. There was an impending crisis which could be met alone by a complete break with their sinful past. There must be a complete change of attitude in mind and heart and life. This change must come of their conviction of the enormity of their personal life. Their repentance was a change of attitude or disposition toward their past, because the past was all wrong. So they repented, they confessed their sins in baptism. Through baptism they symbolized their break with the past. Their verbal confession was not enough, but as they were submerged beneath the waters of the Jordan and rose again, they set the seal of genuineness on their repentance. Repentance is not simply a break with the past. It is more than negative, more than ceasing to do evil. It is more than a turning away from a sinful past, out a turning to a life of righteousness. Their emergence from the waters of baptism, marked a new point of departure and pledged them to a life of loyal adherence to the requirements of the new order which was at hand. The repentance set forth in baptism guaranteed the remission of their sins. The purpose of repentance set forth in the outward act of baptism, was to secure forgiveness of sins. "Baptism is an act of profession and is related to repentance, as the declaration of forgiveness is to forgiveness itself." (Gould).

John knew well his place in the new movement. He was only a herald announcing the coming of one who would effect a real inner transforming work of which his baptism was a symbol.

"And he preached saying, there cometh after me he that is mightier than I, whose shoes I am not worthy to stoop down and unloose. I baptize you in water; but he shall baptize in the Holy Spirit." (Vers. 7-8) The work to be effected by Jesus John thought of as expressed in terms of the water baptism administered by himself. This was to the outer what Jesus would effect in the inner man. His baptism was an outer symbol of that inner cleansing of the heart, which Jesus would accomplish in the Holy Spirit as above that of the Old Testament's conception; a pervading presence like the air, an expression of God's presence and power, awe inspiring and effective in the hearts of men.

The report of John's work in the wilderness of Judea soon reached Nazareth in Galilee, the home of Jesus. Moved by a conscious impulsion of the Holy Spirit, which had brought his sacred humanity to the

fullness of its powers, now disclosed to him that the hour had come to take up his public work. In response to the movement of the spirit upon his inner human consciousness, he sets out upon his journey to the banks of the Jordan to seek baptism at the hands of John.

"And it came to pass that in those days, that Jesus came from Nazareth of Galilee and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder; and the Spirit as a dove descending upon him; and a voice came out of the heavens. Thou art my beloved Son in thee I am well pleased." (Vers. 9-10-11) The Baptism of Jesus leaves no doubt as to the form of the act. It was an immersion, submergence and emergence, going under and rising out of. Mark gives us no account of John's hesitancy to baptize Jesus as in Matt. 3:14-15. John was so profoundly impressed with the superiority of the wonderful personality of this new applicant for baptism at his hands, that he exclaimed with becoming reverence, "I have need to be baptized of thee." Jesus set aside the scruples of John with one simple declaration. "Suffer it to be so now for this it becometh us to fulfill all righteousness." To carry out every requirement of God in the beginning of this life-work and age-long movement was eminently fitting of both John and Jesus. All that Jesus meant by the fulfillment of all righteousness in the baptismal act affords ample ground for speculation, and the ground has been occupied by writers and speakers theorizing tendencies but it is well to leave the simple statement to take care of itself, with the thought that Jesus would give the fullest homage to every ordinance of God to the end that we may walk in his footsteps in the spirit of humble obedience to the will of God.

The Baptism of Jesus marks the beginning of a new epoch in the life of our Lord. The disclosure of his Messiahship to John following the emergence from the waters of the Jordan, confirmed John's convictions as to the majesty of one whom he baptized with hesitancy.

"And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit of God descending upon him." The vision of the heavens rending asunder and the coming of the Spirit upon him was seen by John, (see John 1:32-34) probably by none others. The form of the dove that descended and abode upon him was the spirit of the God of Israel. The activities of the spirit in his conception, and the guidance of his life until his sacred humanity reached the stage of perfect manhood, did not qualify him for the Messianic work upon which he entered after his baptism. The Spirit descended upon him and abode with him.

"As he had been conceived by the Spirit, so now he must be anointed by the Spirit for his supreme office as the Prophet, the Priest, the King of the Israel of God."—(Swete) Indued with the Spirit his Messianic activities were due to the impulsion of the Spirit's residence in him. The whole fountain of the Spirit is invested in him, that he may dispense

the same to whomsoever he will. Through the Spirit his saving activities are made effective.

The closing incident of the baptismal scene sets the seal of the Father's approval of the Messianic character and vocation of the Son of Mary. "And a voice came out of the heavens, Thou art my beloved Son in thee I am well pleased." (Ver. 11) Whatever difficulties may beset the words here spoken, they bear witness to the eternal Sonship of Jesus of Nazareth. They bear testimony not only to his Messianic calling but also to his eternal and divine Sonship, who from all eternity dwells in the bosom of the Father, as the object of his love and the organ through which his love flows forth to a lost world. "In thee I was well pleased" before the creation of the universe, before the incarnation, through the timeless aeons of the past, and on through the countless aeons yet to come. The consciousness of this eternal relation to the Father came to ever recurrent expression in the teaching of our Lord, and sustained him amid the stress and storm of the wonderful life of conflict, whose tragical end secured light and life to a lost world.

#### VACATION TIME

We have been here nearly two weeks having driven through in our Ford. We are greatly enjoying our vacation. Expect to drive over to Niagara Falls from here next week if everything works well. Went to Sunday School and preaching last Sunday at the First Baptist Church. They are not doing the work here that we are doing in dear old Mississippi. The church has over a thousand members, a Sunday School of two hundred and seventy to three hundred and eighty five (last Sunday—Sunday School picnic next Saturday). They have only four Baptist churches here for two hundred thousand people.

We are praying earnestly for our work in Mississippi and Copiah.

With great hope and expectation,  
Your Co-Laborer,  
H. C. Joyner.

#### Called To Rest

God, our loving Father, desiring to add another jewel to the brightness of heaven, sent the death angel and called Sister Martha Taylor from her earthly home near Duck Hill, Miss., to a better home. It was Monday night, May 26th, that she bade farewell to this world. Her spirit was gently wafted to the land of bliss. The end was sudden. She suffered little and murmured none.

She was 76-years-of-age and had been a Christian since early life. She leaves one sister, two sons and one daughter all of which are fine Christian characters. She will be greatly missed by all who knew her for to know her was to love her. But our hearts are filled with joy when we reflect that she was a Christian, true to friend, home, church and God and that we shall meet her in the great beyond.

Her pastor,  
L. F. Fowler.

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YALOBUSHA COUNTY  
ASSOCIATION

The Board of the Yalobusha County Association met with Tillatoba Baptist Church the fifth Sunday in June. About one-half of the churches of the body were represented by messengers. It was a real good meeting, I thought. Not having attended a meeting here before I am not a competent judge, however.

Brother G. E. Denley of Elim Church is Chairman of the Board. After Brother Lyons of Tillatoba had delivered a most welcome of welcome addresses the chairman responded in his happy way. Pastor Lee B. Spencer, of Oakland, who is also the pastor at Tillatoba, led the devotional for thirty minutes. His talk was devotional and helpful, starting the meeting off with an uplift. For thirty minutes R. L. Breland discussed, "Why Baptists should renew their pledges to the Campaign", followed in a most splendid and informing talk by Brother Gooch of Oakland on the same subject.

Promptly at twelve o'clock the chairman announced that dinner was ready. Every one was all attention now and each one present seemed to be in perfect accord during the noon hour. The dinner was abundant and of the highest quality of excellence. It was a great hour.

One o'clock found us back in the house again. Dear Brother H. L. Johnson led the devotional. This dear old saint has labored long and faithfully for his Master and is still full of zeal, and as anxious as ever for the success of the cause so dear to his heart. May the Lord lengthen his days. Pastor J. G. Lott of Water Valley delivered a most helpful sermon on "Giving God the first"—"they first gave themselves to God". It was good to hear him in this splendid address. He is doing a fine work at Water Valley, so reports have it. Mrs. O. J. Davis gave an excellent talk on the work of the young people, stressing the W. M. U. work with the young people. Her daughter, Miss Davis, sang beautifully as a solo "Have Thine Own Way, Lord".

Brother Hunter, Chancery Clerk of the county, led the singing. The meeting closed with a round table talk in which a number of the brethren and sisters told of the work in their churches. The benediction was given at three o'clock and the messengers returned to their homes feeling that it was good to have been there. The local church treated the visitors royally and all wanted to go to Tillatoba again. Scooby church was more largely represented in the meeting than any other except the local church. The chairman led the closing prayer.

NESHOPA COUNTY  
ASSOCIATION

The Executive Board of the Neshoba County Association met with the church at Pleasant Dale the fifth Saturday and Sunday in June, with a quorum of the members present. The clerk being absent, J. E. McCraw was elected clerk pro tem. H. W. Shirley, Moderator, was present.

Called to order 2:00 p. m. Saturday. S. M. Massey conducted the

devotional. The Board met at 2:30. The Committee on the Ministerial Cottage made report through its chairman that only a few churches had responded to the appeal for funds. An appeal was then made for all the churches to raise the amount asked of them and to send to the committee by August so that work could start on the cottage. Eld. F. M. Breland started a subscription by giving \$10.00 to the fund. Others followed and soon \$37.50 was made up on the fund. The pastors present pledged to take the matter up with their churches at the next meeting.

Pastor Suttle of Neshoba was on program to preach at 8:00 p. m., but he was not present, so J. E. McCraw was assigned to take his place, which he did, using the subject, "Why our prayers are answered"; text: 1 John 3:22—"And whatsoever we ask, we receive of Him, because we keep his commandments and do these things that are pleasing in His sight".

Sunday morning 9:30, devotional by J. P. Foster. Finishing the present program, was discussed by J. E. McCraw. The Sunday School lesson for the day was taught by W. D. Cole in a very efficient manner, stressing the importance of Christian Education as the safe-guard of the individual, the State and the Nation. The Baptist Future Program was spoken to by Z. B. Kitchens, who spoke very feelingly and hopefully of the future of the Baptist cause in the world. F. M. Breland preached the mission sermon. It was a feast of good things as we listened to the word of God as he spoke concerning the salvation of the lost. Collection amounted to \$10.08.

At the noon hour an abundant feast was spread and all present ate freely and still there was an abundance left. The church and community treated the visitors royally while in their midst. It was good to be there.

Sunday afternoon the devotional was conducted by D. B. Stokes. The Grace of Giving was well and ably discussed by Hughston Johnson. "The Place of the Local Church in our Denominational Program" was well discussed by H. W. Shirley. It was decided that no Board meeting would be held the fifth Sunday in August, as it will come in the midst of the revival season of the year, so the next meeting will be held at the regular meeting of the Association, which will meet with Bethesda Church Friday, Saturday and Sunday, embracing the fourth Sunday in September, 1924.

After a very pleasant, profitable and harmonious session, the Executive Board adjourned.

H. W. Shirley, Moderator,  
J. E. McCraw, Clerk Pro Tem.

KEITH UNION HAS DIVISION  
SNDAY

Keith Union of the First Baptist Church passed out of existence on Sunday night when Unions 1 and 2 of the Baptist Young People's Union of the First Baptist Church were formed. New names will be selected by each of the new unions.

On the re-organization the following officers were elected: Union 1:

Gayden Ward, president; Katherine Johnson, vice-president; Lillie Daniels, secretary; Helen Gaskin, treasurer; Eva Lee Dortch, corresponding secretary; Gertrude Zachey, pianist; John Steen, chorister, and Warren Harris, Librarian. Union 2: A. C. Gaskin, president; Alene Wallace, vice-president; Victor Watts, secretary; Jesse Gaskin, treasurer; Richard Hatcher, corresponding secretary; Iva Overstreet, pianist; Marynel Williams, chorister and Warren Harris, Librarian.

Bob Gandy of Clinton was present at the re-organization and made an address that was well received.

"Believe on the Lord Jesus Christ and Thou shalt be saved." Acts. 16:31.

By J. E. Heath.

There are legions of professed Christians who believe that faith in Christ is necessary and essential to salvation, but that it is not enough. They are deceived, they are unbelievers, and they are lost. Why are they lost? It is because they do not believe God. The Holy Spirit has recorded through the Apostle John, the words spoken out of the mouth of God the Son, that: "He that believeth on me hath everlasting life." And they are saying in an indirect way: "Not so Jesus, you are mistaken, we do not have everlasting life by believing in Thee"; but there are other conditions that must be met by us. They are unbelievers because all believers in Jesus agree with Him when He says: "He that cometh to me shall never hunger and he that believeth in me shall never thirst." They are not only unbelievers and making Jesus a liar, but they also make the Prophets that wrote of Him a liar. Read the 53rd chapter of Isaiah and ask yourself the question: "Do I believe 'Our Report'?" You do not believe "Our Report" unless you believe the record that God gave of His Son; and this is God's record: "That God hath given to us eternal life, and this life is in His Son." (1st. John 5:11). And the Holy Spirit adds that: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." 1st. John 5:13). They also make the Holy Spirit a liar, for He said through the apostle Paul: "Therefore it is of faith, that it might be by grace;" (Rom. 4:16) also, "Being justified by faith we have peace;" (Rom. 5:1) And again, "For by grace are ye saved through faith;" (Eph. 2:8) And again, "For ye are all the children of God by faith in Christ Jesus." (Gal 3:26) Again, "What saith the scripture? Abraham believed God and it was counted unto him for righteousness." (Rom. 4:3) "Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." (Rom. 4:23-24).

Now those who believe that faith in Christ is not enough, do not believe Him who raised up Christ from the dead; therefore, they are unbelievers and lost. Thousands of professed Christians are deceived by believing the false doctrine, that,

"Faith in Christ is not enough."

The worst position outside of hell that an unbeliever can occupy, is that of a Baptist church member. And all church members who believe that faith in Christ is not enough, but other conditions are necessary and essential to eternal life, are in that awful position; even though he may be a noted evangelist of nation wide popularity, that will not let him escape.

I earnestly desire the prayers of all who may read this for God's blessings on my meetings this summer.

My first meeting begins at New Zion, the fourth Sunday in July with brother W. H. James, preaching. The next meeting will be held in Montgomery the first Sunday in August with brother H. B. Price to assist me; the second Sunday in August at Bethel, with brother T. F. Wooten, the new pastor at Boguechitto to preach for us; the third Sunday in August at Arlington, with brother J. B. Quinn, my old boyhood friend and chum, to give us the message of salvation.

This is hard field as a whole, and I am anxious for a great revival on the entire field. There are scores of people, boys and girls, fathers and mothers, grandfathers, and grandmothers, who know not God in the forgiveness of sin. Some of them are near and dear to me by ties of blood and kinship. God grant that they may be reached.

C. S. Curtis,

Boguechitto, Route 3.

## THE GOOD OLD DAYS

"Today it is a poor egg that doesn't bring a nickel, and butter is worth 70 cents the pound. The old timer looks back over the years. He sighs for the good old times. Eggs were 10 cents a dozen and butter 20 cents a pound.

"But does he really want 'the good old times'? Let's see.

"In those days people had patigres and didn't use 'em. Now they have living rooms and wear 'em almost out.

"They lighted their homes with kerosene 'hanging' lamps.

"Fellows took their girls out 'buggy-riding' and knew nothing about the joy of a fleet motor-car.

"Men were paid a dollar a day on the section, and the other day laborer, just a little above him, was paid ten dollars a week.

"When a person had weak lungs, they began to select a nice green spot in the 'marble orchard' for him, and if your appendix got tangled up, they said you had inflammation of the bowels and they buried you deep.

"And women wore bustles and long, 'germy skirts', and had limbs instead of legs.

"Houses were heated by stoves of one kind or another. And of bath tubs and other toilet facilities there were none.

"Yes, those were not the good old days. Let 'em keep their 10 cent eggs and their 20 cent butter. Living in 1920 is worth more than it costs, even if it costs more than it did."



### WHY ADONIRAM JUDSON BECAME A BAPTIST

Adoniram Judson was born in Malden, Massachusetts, August 9, 1788, and on February 19, 1812, embarked from Salmen for Calcutta as a missionary of the American Board of Commissioners for Foreign Missions. His father was pastor of the Congregational church at Plymouth, of which he also was a member. He pursued his theological studies in the Congregational theological seminary at Andover.

His conversion to Baptist views concerning baptism and membership in a Christian church created a great sensation both among Baptists and Pedobaptists in the United States. From his own account of the matter the following extracts are taken:

It was on board the vessel, in prospect of my future life among the heathen, that I was led to investigate this important subject. How, thought I am I to treat the unconverted children and domestics of the convert? Are they to be considered members of the Church of Christ by virtue of the conversion of the head of the family, or not? If they are, ought I not to treat them as such? After they are baptized, can I consistently set them aside, as aliens from the commonwealth of Israel, until they are readmitted? If they are not to be considered members of the church, can I consistently administer to them the initiating ordinance of the church?

If I adopt the Abrahamic covenant, and consider the Christian church a continuation of the Abrahamic or Jewish system, I must adopt the former part of the alternative. I must consider the children and domestics of professor as members of the church and treat them accordingly.

But I considered again: How does this system accord with the account of the Church of Christ given in the New Testament? It appeared to me, from the manner in which the church commenced and was continued, from the character of its members, and, in fine, from its whole economy, so far as detailed in the New Testament, that it was a company consisting of select individuals, men and women, who gave credible evidence of being disciples of Christ; and that it had no regard to natural descent, or accidental connection with the families or professors.

When I proceeded to consider certain passages, which are thought to favor the Pedobaptist system, I found nothing satisfactory. . . . In a word, I could not find a single intimation in the New Testament that the children and domestics of believers were members of the church, or entitled to any church ordinance, in consequence of the profession of the head of their family. Everything discountenanced this idea. When baptism was spoken of, it was always in connection with believing—none but believers were commanded to be baptized; and it did not appear to my mind that any others were baptized.

I began to see that since the very nature and constitution of the Church of Christ excluded infants and unregenerate domestics, repentance and faith being always represented as

necessary to constitute a disciple, we had no right to expect any directions for, or any examples of, the initiation of such unqualified persons into the church.

But while I obtained light and satisfaction on one side, I was plunged in difficulty and distress on the other. If, thought I, this system is the true one; if the Christian Church is not a continuation of the Jewish; if the covenant of circumcision is not precisely the covenant in which Christians now stand; the whole foundation of pedobaptism is gone; there is no remaining ground for the administration of any church ordinance to the children and domestics of professors; and it follows inevitably that I, who was christened in infancy, on the faith of my parents have never yet received Christian baptism. Must I, then, forsake my parents, the church with which I stand connected; the Society under whose patronage I have come out, the companions of my missionary undertaking? Must I forfeit the good opinion of all my friends in my native land, occasioning grief to some, and provoking others to anger, and be regarded henceforth, by all my former dear acquaintances, as a weak, despicable Baptist, who has not sense enough to comprehend the connection between the Abra-

hamic and the Christian systems? All this was mortifying; it was hard to flesh and blood. But I thought again, it is better to be guided by the opinions of Christ, who is the truth, than by the opinion of men, however good, whom I know to be in error. The praise of Christ is better than the praise of men. Let me cleave to Christ at all events, and prefer his favor above my chief joy.

There was another thing which greatly contributed, just at this time, to drive me to an extremity. I knew that I had been sprinkled in infancy, and that this had been deemed baptism. But throughout the whole New Testament I could find nothing that looked like sprinkling in connection with the ordinance of baptism. In regard to the word itself, which is translated baptism, a very little search convinced me that its plain, appropriate meaning was immersion or dipping, and though I read extensively on the subject I could not find that any learned Pedobaptist had ever been able to produce an instance, from any great writer, in which it meant sprinkling, or anything but immersion, except in some figurative application, which could not be fairly brought into the question.

I saw that, in a double sense, I

was unbaptized, and I felt the command of Christ press on my conscience.

I beg you to make the case your own, particularly in regard to this one point—the treatment of the families of believers. Do you baptize

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1. Foreign Missions is the biggest business in the world. It is Jesus Christ's Commission to go into "all the world" and to "every creature," and to teach everyone in all the world to do everything that He has commanded. There is no other business in the world as big as this.
2. Therefore, Foreign Missions should receive our biggest gifts.
3. But, having failed to receive big gifts, Foreign Missions has a Bigger Debt than any other Baptist enterprise and is threatened with defeat before the Biggest Opportunity Foreign Missions ever had.
4. Big Gifts can be made to Foreign Missions:
  - (1) In cash, in property, such as lands, houses, bonds, stocks, etc.
  - (2) In wills and bequests.
  - (3) By the purchase of Annuity Bonds on which the Board pays you interest for life.
  - (4) By great giving to the 75-Million Campaign.

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NOTE:—The Foreign Mission Board of the Southern Baptist Convention gives the Biggest Security. It is a TEN MILLION DOLLAR Corporation authorized and recognized by the laws of Virginia, is seventy-nine years old, and no one has ever lost a dollar by it.

Correspondence solicited.

J. F. LOVE, Corresponding Secretary,  
Richmond, Virginia.



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Thursday, July 17, 1924

## THE BAPTIST RECORD

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(if baptism is in the place of circumcision) your male children and those only, on the eighth day after their birth? Do you consider your baptized children and servants members of the church, as circumcised Jewish children and servants were members of the Jewish Church? Do you acknowledge their right to the Lord's supper, as soon, at least, as they are capable?

If you adopt and practise the Abrahamic system, you will inevitably confound the church and the Abrahamic system, you will inevitably confound the church and the world; you will receive into the church multitudes who are destitute of those qualifications which are represented in the New Testament as requisite to constitute a member of the kingdom which Christ set up.

What severe struggles he experienced in his radical change of views is graphically told by Mrs. Judson in letters to friends and parents in America.

Mr. Judson's doubts commenced on our passage from America. While translating the New Testament, in which he was engaged, he used frequently to say that the Baptists were right in their mode of administering the ordinance. . . We procured the best authorities on both sides, compared them with the Scriptures, examined and re-examined the sentiments of Baptists and Pedobaptists, and were finally compelled from a conviction of truth to embrace those of the former. Thus we are confirmed Baptists, not because we wished to be, but because truth compelled us to be. We have endeavored to count the cost, and be prepared for the many severe trials resulting from this change of sentiment. We anticipate the loss of reputation, and of the affection and

esteem of many of our American friends. We feel that we are alone in the world, with no real friend but each other, no one on whom we can depend but God.—From Wayland's "Memoirs of Dr. Judson."

### Obituary

On May 27th, 1924, Mrs. Laura Turner and Mrs. Edna Finklea, both members of Standing Pine Baptist Church, were called to their rewards. Their friends and loved ones miss their presence, but are glad that they are free from physical pain, which they both suffered long and patiently.

Both of these sisters expressed themselves as being ready to meet their Saviour, and we, as friends and loved ones, should not grieve but look to Jesus for comfort which he alone can give.

Mrs. R. C. Wright,  
Mrs. Maud L. Wright,  
Mrs. Annie Barnett.

### THANKS

The Baptist Record has been coming to my home since October, 1886. I have always gotten more out of it than I have put into it, and it has always done more for me than I have done for it, so you don't owe me one jot or tittle. Listen further, I have just read your editorial, "Broad or Narrow". In that one article you have fully paid me the \$2.00 I sent you last January with more than interest, my full appreciation of the good Baptist journal you are giving us, the best for Mississippi Baptists, the paper that every Mississippi Baptist should read week by week. Say on, brother, along the narrow way. Very respectfully,  
—John Thompson.

### HILLMAN COLLEGE For Young Ladies Clinton, Miss.

Member Mississippi Association of Colleges.  
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Happy, Healthful, and Homelike.  
Located at Clinton, the Mississippi Training Camp for Baptist Leaders. Best location in the State for a girl's school.  
Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.  
M. P. L. BERRY, President.

## WOMAN'S COLLEGE SUMMER SCHOOL

By authority of the State Board of Education, the Woman's College will hold a Summer School of nine weeks, opening Tuesday, June 3 and closing Saturday, August 2. A student may make ten College Semester hours in History, English, Education, Sociology, French, or Mathematics. High School units may be made in History, English, Language, or Mathematics. Teachers' Licenses may be renewed in a term of five weeks and if renewal is made by taking college work, credit will also be given upon a degree. College hours made here will be accepted in any college in the South. Young men and here will be accepted as students, but only women boarded in the college dormitories. Professor Roeder and Miss Poe of the Music Department offer a course in music. The College Swimming Pool will be open to Summer School students.  
Send at once for Bulletin to

J. L. JOHNSON, President,  
Hattiesburg, Miss.

### Cuba Alabama

Dr. J. E. Dillard, pastor of South Side Baptist Church in Birmingham, will join our pastor in a protracted meeting July 7th.

P. S. I am closing my fiftieth year in the ministry. I teach Baptist Bible class; scotch for all four churches in protracted efforts in Cuba. 82 years old, young and game.  
B. L. Mitchell.

### MISSISSIPPI BAPTIST ASSEMBLY GULF COAST MILITARY ACADEMY GULFPORT, MISSISSIPPI AUGUST 1-8

This is your chance to spend your vacation on the beautiful Gulf Coast and attend a great assembly at the same time.

Fishing, bathing, boating and all kinds of sports on the campus. No mixed bathing and all sports under rules of the Assembly. Our young people will be taken care of but given a good time.

A great programme that will give a spiritual uplift.

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4. Because Blue Mountain is on the approved list of the Southern Association of Colleges. Not only are her graduates granted professional teachers license (according to an act of the Mississippi Legislature of 1924), but they are eligible to teach in any of the high schools of Mississippi.
5. Because Blue Mountain has the highest altitude, purest air, (naturally and religiously), flowing springs, swimming pool, all contributing to the health of the student body, and all away from the dust, smoke, din and vice of the city.
6. Because girls can finish their course in three years by doing work in our summer school. Mothers, remember when sending your daughters away from home you are parting for the time with your most precious jewels. What of their environment?

The Baptist pastors of North Mississippi are earnestly requested to call the attention of their congregations to the above advantages which their daughters may avail themselves of in Blue Mountain College.

For further information write the Business Manager for catalogue.

C. C. WHITE,  
Business Manager.

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# DEPARTMENT OF EVANGELISM

By R. S. Gavin, Quitman, Miss.

## Announcement

It has been five years since I was forced by other duties to discontinue this department. When I gave up the work upon leaving Corinth for Columbus, I had no idea that five years would slip through my fists before I should find time and opportunity to resume the department. But this particular time has been an abnormally busy period for everybody—and especially pastors. "As we have been busy here and there" many matters have been neglected by us. It is delightfully pleasant to me to be able to take up the department exactly where I laid it down when we began "packing" at Corinth to move down to Columbus. Dr. Lipsey writes that he would like to have two columns a week. It is my purpose to conduct the department somewhat differently from the manner before. Then it was largely a series of articles, discussing and stressing different phases of evangelism. Of course, now and then similar articles will appear. But I have in mind something more than that. I want this department to be a real clearing house for the great subject of evangelism. Brevity, of course, will have to be much in evidence. But brief articles are the only ones which the average readers read through to the end. And this department is resurrected for the benefit of the average reader—as well as the scholar, the theologian, the man of leisure. I shall vary the subject matter as much as possible—and yet nothing shall be offered the department which does not come directly within the scope of the fundamental principles of evangelism. And with Dr. Lipsey's permission, I shall avoid the editorial "we" and the impersonal style of the reporter, and shall express myself always in terms of the first person singular. I sincerely hope the thousands of readers of The Record shall enjoy the department as much as I expect to enjoy the work necessary to keep it going.

—R. S. Gavin.

## Sane Evangelism

Evangelism, to be sane, must have an objective—and that objective must be adequate and biblical. The chief aim of sane evangelism should be to multiply believers in Christ—disciples of Christ, who, like any and all good students, should have steadiness of character, consistency of conduct, enthusiasm of service, and the habit of thinking sanely and persisting in good works continuously. Sane evangelism always aims at a habit in the individual believer—a habit never to be broken—a habit of final perseverance, whether the believer be theologically Calvinist or Armenian. Sane Evangelism insists, too, upon a three-fold relation of the individual believer—first, to God Who is over all; second, to the entire human race; third, to the body of believers (the body of Christ).

Sane evangelism insists that one is not in this world primarily to save his own soul; nor does the value of heaven to the individual consist in the fact that he is going there himself. Instead of personal happiness

as an end, sane evangelism lays stress upon the fact of personal obligation and one's debt to all men.

## The Sane Evangelist

He was never more needed in the world than now. And his opportunities were never fraught with greater possibilities than now. But sane evangelists are not found in every pulpit where a meeting is in progress. Here are the main requirements—the essential qualifications of a sane evangelist, and by these anybody can measure the man in the pulpit, at least as to his sanity as an evangelistic preacher.

He must above all be fervently spiritual. He must be full of faith and at home in the holy scriptures. He must believe in the truthfulness of the gospel he preaches, and accept heartily the whole Bible as God's revealed will to the race. He must believe the total depravity of man, the exceeding sinfulness of sin, the power of the blood of Jesus Christ to atone for sin, and the ability and blood-bought right of Jesus Christ to save. He must believe with all his soul that Repentance toward God and Faith in Jesus Christ are absolutely essential to one's forgiveness of sins, his regeneration, his adoption into the family of God. He must believe also—and with all his soul—that obedience to the commands of grace is as essential in its place and for its purpose, as are Repentance and Faith in their place. He must be willing, even at the risk of appearing somewhat narrow in the big eyes of the world, to be single-themed enough to preach all the time and everywhere Jesus Christ crucified as God's only remedy for the sins of the world.

Never was that kind more urgently needed than today. Never was the truth of human sinfulness and the need of regeneration more needed to be stressed in evangelistic preaching than today. Never was it more imperative to warn people to flee the wrath to come than today. Never was the atoning power of the blood more urgently in need of evangelistic proclamation than today. Never was fervor of spirit more highly prized and more effective in evangelistic preaching than now.

Do not reach the false conclusion that anybody who preaches will do for a revival preacher. One of the most exacting functions of present-day preaching is sanity in revival sermons. It requires more than intellectual force and polish, even. It takes consecrated tact, address, intellectual poise, moral courage, spiritual aggressiveness, loyalty to the whole of God's word, love for the souls of lost men, a passion akin to that which Christ possessed, and an abiding assurance that the Gospel of the Son of God is the power of God unto the actual and complete salvation of every one who will believe it. Mr. Spurgeon's Good Advice Holds in Evangelism

Mr. Spurgeon used to say to the young preachers: "Load yourself into yourself and shoot yourself at the people with all your might." That was Mr. Spurgeon's style—and he evangelized souls. I have wondered if at first Paul the scholar did not try tame, scholastic methods in "enticing words of man's wisdom."

These didn't win! So he declares concerning himself: "I resolved to know nothing among you, brethren, but Jesus Christ and Him crucified." I venture that none of his sermons on this great theme were tame and insipid. Mr. Booth, the tragedian, used to say: "The pulpit speaks truth as if it were fiction; the stage speaks fiction as if it were truth." Evangelistic preaching, to be effective, must be full of fervor—as well as full of the Holy Ghost.

## STILL AT WORK

I am preaching to more people than I ever have before, to thousands with my pen and to large congregations wherever I have had appointments. I can't expose myself at night without suffering for several days afterward. I preached last Sunday at Causeyville, twelve miles east of Meridian. I taught school there, forty-seven years ago. I have held meetings in the community since I taught there, but have not seen anything of the place for a great many years. I had a large crowd and a good time.

It seems to me that God is closer to me than ever before. I can't help but wonder what anybody wants with "modernism". Is it not strange that churches are now listening at pastors and supporting preachers whom they would have excluded, unceremoniously, twenty-five years ago? Can you tell me what the end of all of this is to be?

Yours to serve, in His name,  
—L. E. Hall.

## WORK AND PLAY

There's a time to work and to play,  
That weaves in life the golden way.

If all was work, I fain would say  
'Twould only be to dull the day.

If all was play, great deed undone,  
Would dull gold days, no guerdon won.

Let's play sweetly, for life is short  
And then we'll have a gladsome heart.

Let's work gladly too, that's our lot  
And shirk not our duty one jot.

And wilt thou help us, thou above?  
To ne'er forget our work of love.

—Joseph Cinegarer,  
Shaw, Miss.

Evangelist A. D. Muse of Clinton, Miss., and Singer John W. Sproles are conducting a two months county-wide tent campaign in Walker County, Texas. It is one of the best planned campaigns ever held in the state. It was planned and set up by County Missionary W. S. Hopkins and Pastor H. R. Spraker. The campaign has opened with great promise.

## MORGAN SCHOOL

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## THE DIVINE CHRIST

General Lew Wallace, in giving an account of his religious experience, said: When I began to write Ben Hur, in 1876, I had reached an age in life when men usually begin to study and reflect on the good they may have done in the world up to that time. Never having read the Bible, I knew little of matters of a religious nature; although I was not in every respect an infidel, I was persistently and notoriously indifferent. I resolved to begin the study of the good Book in earnest. I know I was conscientious in my search for the truth. I weighed, I analyzed, I counted, I compared. The evolution from conjecture into knowledge, through opinion and belief, was gradual but irresistible, and at length I stood firmly and definitely on the solid rock. I am sure the preparation and completion of Ben Hur, if it has done nothing more, has convinced its author of the divinity of the lowly Nazarene, who walked and talked with God.—Presbyterian of the South.

## SCHLATER

On Sunday, June 15th, our meeting with the Schlatter Church with Dr. W. A. Borum of Natchez doing the preaching and Professor M. G. Beckwith of the Baptist Bible Institute, New Orleans, in charge of the music. The meeting closed on the 25th with nineteen accessions to the church; fourteen by experience and baptism and five by letter.

Dr. Borum is so well known among Mississippi Baptists, as a pastor evangelist, that no commendation from me is needed. His gospel messages were very helpful. Professor Beckwith is a splendid song leader and a great spiritual force in a revival meeting. He makes much of the junior choir. This is the fourth time he has been with me in the meetings. I heartily commend him to any church or preacher, looking for a song leader for a meeting.

—D. W. McLeod, Pastor.

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WINONA

Having been away on a visit of two months and not having seen your paper, I am glad to be at home again, and glad to see my old friend the Baptist Record.

It was a pleasure also to get home during the progress of our meeting that has just closed.

We called it the meeting with the "Boston Brothers", but Christ was at the head. He was the Unseen Guest—at each service the Silent Partner of these three men of God who labored for two weeks for the up-building of God's Kingdom in Winona.

Evangelist George Boston from Yale, Oklahoma did the preaching. He is a sound gospel preacher, not in any sense a sensationalist but a forceful expounder of God's word. What he says goes straight to the hearts and minds of his hearers. The singing was led by Rev. Herbert Boston of Fort Worth, Texas. His voice is clear, expressive, and ringing with melody. He organized a Junior choir, or the "Boosters" composed of more than a hundred children, singing enthusiastically the beautiful gospel songs.

Rev. V. E. Boston did valiant work on the outside. He has only been with us a few months and is proving a regular "Prince of Pastors." We hear there is another Boston Brother who is a minister to lost souls and some day we hope to have all four of them with us. The dear little mother of these four sons was also with us. Blessings on any mother who has reared four such sons.

Now we hope the results of our meeting cannot be told in words or figures, but in the lives of our people.

Our Sunday School has been running with about two hundred and twenty-five students present. We have recently added a dining room, kitchen, and several recitation rooms to our equipment. On last Sunday we had three hundred and seventy-four in attendance, thirteen stag classes. Brother Harry Watts, Kingdom Workers enrolled eighty five. As near as I can get sixty-five were added to our church roll. At the evening service the pastor administered the ordinance of Believers Baptism to a number of converts, and on next Sunday night he hopes to baptize those who were not present.

Thus one of the most soul-refreshing, sound gospel meetings ever held in Winona has gone into history, but we pray that the effects will go with us through life, and pass on with us into Eternity.

Mrs. Ida B. Trotter,  
Church Reporter.

REVIVAL SERVICES

We are now in the midst of our revival services here, Davis Memorial Church, Jackson, Miss., and the spirit of God is working mightily in the hearts of men and women. Bro. O'Kelley of Hazelhurst is bringing to us a soul-stirring message and souls are being saved daily.

We began more than two weeks ago to pray for our meeting and for Brother O'Kelley and he said that

when his people call upon Him that he would hear them and he is hearing His people in giving the souls they are asking for. There are others yet unsaved and we are continuing our prayers for them and we crave for the prayers of the brotherhood as we labor and pray.

Brother O'Kelley gave to us a series of four sermons on "The Redemptive Ministry of God; The Redemptive Ministry of the Law; The Redemptive Ministry of Christ; and The Redemptive Ministry of the Holy Spirit." His morning services have been given to the human side, and his message last evening (Thursday) was a mighty soul-stirring message based upon Matt. 27:22, "What shall I do with Jesus which is called Christ." He applied the question to the individual and as a result one man came and gave his heart and life to Christ. Then another boy came with all his life before him, and gave it to Christ. Still another bringing her membership from another church. God is working and it is because of the efficient work of His people and their fervent prayers. On Wednesday evening one fine young man came not even waiting for an invitation, but calmly and quietly stepped out upon the promises of God and took Him at His word, after hearing the matchless message on the "Redemptive Ministry of the Holy Spirit."

We have yet before us several days before our meeting shall have come to a close. We are not only carrying the Gospel to the Church and community but we are going to the I. C. Railroad shops and having a glorious time with the men there, and God has already moved in the hearts of these men.

Today Brother O'Kelley will speak to the children and how we need to be careful about the moulding of the lives of our children. Pray for us because we have children from all parts of the State and from almost all classes of people to come to our Baptist Orphanage and we crave your prayers in these little lives and too that we may lead them aright, directed by the Spirit of God. Pray for us in our work.

Fraternally,  
B. W. Hudson,  
Pastor.

COURTLAND AND ENVIRONS

Since I came to what is called the Courtland field over a year ago, the fine ladies are pushing to a close the large debt, which they undertook before I came to the field. They are working to raise the last fifty dollars on the beautiful home for their preacher, besides doing some repairs on the home. We have repaired the church also, and have no other indebtedness now.

On our last meeting day we had the largest crowd that we have had, and on the meeting before, we received two fine young people into our membership, Rev. C. D. Jones and his fine wife. They are taking hold of the work with us in a great way.

Our meeting at Courtland will begin the second Sunday in July. Brother J. R. G. Hewlett will do the

preaching and Brother Jones will sing for us.

Then from Courtland we will go to Pope the third Sunday in July. Brother Hewlett will also do the preaching there. Pope is a fine little town in the field of work. They are trying to build as soon as they can and move out from the railroad to some more convenient part of town.

Pray for the meetings at these places and for those who lead in the services.

—S. H. Shepherd.

Bible School Closes at Meridian

The Daily Bible vacation school held at the First Baptist Church for the past six weeks came to a close this week and the commencement exercises held at the church Monday evening. An interesting program was rendered under the direction of Miss Minnie Parker, superintendent of the school, and forty-five members of the Baptist Young People's Union of the church were awarded diplomas by Dr. L. R. Christie, pastor of the church. A display of the work of the children attending the school was shown, this including sewing, fancy work, embroidery, and articles made in the boys manual training department.

Work at Hardy

Hardy Baptist Church has preaching day once a month—the first Sunday. We are not many, but are trying to do work for Christ in an acceptable way. One of the steps we have taken is organizing a B. Y. P. U. We did this Wednesday night, June 18th. The following are the officers: President, Mr. W. O. Geeslin; Vice-President, Ferrell Barksdale; Secretary, Mr. J. M. Talbert; Corresponding Secretary, Mrs. F. B. Coats; Treasurer, Landern Childers;

Chorister, Mrs. B. W. Smith; Quilt Leader, Mrs. R. B. Thomason; Group Captains, Mrs. W. O. Geeslin and Barclay Coats.

At present we have only two groups, but we hope to grow into a full A-1 union. We do this because our number is small. Our group of officers will be complete as soon as possible.

The revival meeting will be held here the first Sunday in August. Rev. H. D. Wilson of Wiggins, Miss., will assist in the meeting. We hope to have a glorious revival and harvest of souls.

—Richard H. Campbell,  
Pastor.

Mrs. Nancy Ellen McBeath Passes  
Away to the Great Beyond.

On June 16th, 1924 at her home in Neshoba, Sister McBeath passed away to the great beyond.

She joined New Providence Baptist Church in the early sixties and was a member of Neshoba Baptist Church at her death.

She was the Mother of seven children, four of whom survive her. Her husband died fourteen years ago.

We thank the Heavenly Father for the beautiful Christian life she lived and the inspiration it wrought.

The funeral services were conducted by her pastor, in the Baptist Church and her body was laid to rest by the side of her husband to await the Great Resurrection Morn.

Her pastor,  
G. H. Suttle.

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## RESIGNING MY WORK

I shall resign my work at Holly Springs July 13th, on account of the fact that I see that I have not the nerve-strength to do the work that needs to be done, and because of the further fact that my wife's health is so broken that she cannot take part in the woman's work of the church and we both feel that the cause here needs right now a vigorous preacher, and a wife who is able to help in every work. A nobler people than these never lived. A more self-sacrificing band will never be found. I love them all devotedly and hate to leave, but my sense of duty to God, duty to retire when I see that I cannot do the work that needs to be done, forces me to resign the work that the cause may go on. I must rest awhile. How long, God shall determine. Pray God that this church may get the man needed for the place.

—Bro. E. L. Wesson.

## GREETINGS FROM JONESTOWN

Don't want to use too much of your space writing too often, but just wanted to say a word about our Jonestown revival. Our Secretary, Dr. Gunter, was with us and he did that kind of safe and constructive work that lasts. There is nothing spurious nor superficial about his preaching. He brought three splendid messages on prayer—the last including "healing of land" and one each on "The Holy Spirit, Citizenship, Love, Stewardship, Compromising", etc. All of them went to "the heart of the whole matter". It's well to have as Secretary a man who does that kind of work.

I am sure the entire brotherhood would be blessed if they could know their Secretary in a personal way.

Wishing you and the Record readers the best always, I am,

Yours in service,

—D. A. McCall.

P. S. The church committed itself to an early building program at the close of the meeting.

## SENATOBIA

The special evangelistic services now in progress at the Senatobia Baptist Church are growing in interest. The attendance has been good from the beginning. Dr. J. W. Porter of Louisville, Ky., is doing some able preaching of the gospel. All the Christians of the community are attending the services. The spirit of co-operation for a real revival in our community is very manifest. Senatobia needs a revival and it seems that it is the Lord's time to give us one. If the Christian people will pray and work for a spiritual awakening, the Lord will certainly give us one. Dr. Porter is preaching a series of sermons which will give any one good knowledge of the fundamental doctrines of the Bible.

The services will continue through Sunday and the greater part of next week. The services will be held Saturday as well as every other day this week, at 10 A. M. and 8 P. M. We trust every person in Senatobia and the surrounding country will attend the meetings and feel that it

is just as much his meeting as it is that of the members of the church where the services are being conducted. The great aim of these special services is a **Genuine Religious Revival in Senatobia**. There will be only two preaching services Sunday at the regular hours. We trust every member of the Sunday School may be present at 9:45 A. M. and every member of the Unions present at 7:15 P. M.

## Preaching at Ebenezer

Dr. Robertson will preach at Ebenezer Sunday afternoon at 3:30 o'clock. The people of the community are most cordially invited to be present.

## Northwest Mississippi Encampment

The Northwest Mississippi Encampment will be held at the Aggie, Senatobia, July 28-August 1. People are coming from almost every section of northwest Mississippi. Let every one who expects to attend send the name to Dr. B. P. Robertson, Senatobia, or Prof. R. D. Jacobs, Independence, Miss. Some names have already come in for the Encampment. There is going to be a great time at the Encampment for all who attend. Get ready to come.

## A LOSS TO CHURCH, HOME, AND CITY

Mrs. T. McClelland was born in Adams County, near Natchez, August 27, 1846. She married Mr. T. McClelland April 3, 1869. God blessed their union with eight children, three of whom died in infancy. The other five left to mourn their loss are: Mrs. R. M. Taylor, Mrs. P. B. Brittain, Mrs. Rhoda Enchs, Mrs. Ben Whitfield, and Mr. Vernon McClelland, as well as one of the most devoted husbands.

Missed? Yes, missed in the home. She was one of the most self-sacrificing of mothers. She was never concerned about herself, but like her Master, she always thought of others. Her husband was first in her life, first in her affection, first in her desire to please him.

Missed in the church, quiet, unassuming, never had much to say, but she thought, she listened, she prayed, and she was always found on the right side of every noble cause. Her pastor misses the inspiration of her face, for when she was able she was always present, and when her pastor would say something she thoroughly approved, she would give that little significant nod of the head.

Mrs. McClelland lived the Christ life, she walked with the Master, and on the night of the 28th of June she was not for God took her. May the blessings of God be and abide with one of the best of husbands, and five noble children, is our earnest prayer.

—H. M. King, Pastor.

## SCHOOL BOY'S COMPOSITION ON THE GOOSE

The goose is a low, heavy-set bird, composed of meat and feathers. His head rests on one end and he sets on the other. He cannot sing much on account of the dampness in the moisture in which he lives. There ain't no between his toes and he carries a toy balloon in his stomach to keep from sinking. A goose has two legs and they are set so far back on his running-gear that they come pretty near missing his body.

Some geese when they get big are called ganders. Ganders don't have to set or hatch, but just loaf, eat and go swimming. If I was a goose I'd rather be a gander.—Progressive Farmer.

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